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## COMMUNICATIONS.

*For the Western Recorder.*

MR. EDITOR—Please give the following an insertion in your paper; and I hope it will be read by every *minister* and professor of the religion of Jesus. Brethren, it is high time we began at home. Sabbath-breaking has become a national sin; and we have lent our influence to promote it, by not abstaining *wholly* from "every appearance of evil." Let us see to it, then, that we, and our son, our daughter, our man servant, our maid servant, and the *stranger* within our gates, observe the fourth commandment in all things. Then, and not till then, may we hope for a change in favour of this holy day.

HARMON KINGSBURY, Agent
of Sabbath Union.

*Jan. 4th*, 1831.

*From the pen of a celebrated D. D. of New-England.*

It is universally admitted, that the prevalence of knowledge and virtue among a people is indispensable to elevated and permanent national prosperity; and pre-eminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and, unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance to dissoluteness, effeminacy, and ruin.

It is not denied, that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self-government to an auspicious result; the only power which can balance the temptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious, that the Sabbath exerts this salutary power, by making the population of a nation acquainted with the being, perfections, and laws of God; with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners, for whom his mercy has provided a Saviour; under whose remedial government we live, to be restrained from sin and excited to duty, by the alternate influence of hope and fear, and to be reconciled to God by the energies of his Spirit attending his word and ordinances.

It is by the reiterated instruction which the Sabbath, duly observed, imparts to the population of a nation; by the moral principle which it forms; by the conscience which it maintains and invigorates; by the habits of cleanliness and industry which it creates; by the rest and renovated vigour which it bestows on exhausted animal nature; by the lengthened life and higher health it gives; and by the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance ensures; that the Sabbath becomes the great moral conservator of nations.

It is the government of God made effectual by his Spirit, which produces that righteousness which exalteth a nation; and the Sabbath is the chief organ of its administration, the mainspring of all moral movements, the great centre of attraction and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious action are formed.

The Sabbath exerts no more moral power upon those who withdraw themselves from the duties of it, than schools and seminaries exert of intellectual power upon the vagrant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over the nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail, to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt, which will render self-government impossible, and despotism itself the lesser evil.

The liberties of our country, the welfare of the world, are at stake. If this nation fails in her vast experiment, the world's last hope expires; and without the moral energies of the Sabbath it will fail. We might as well put out the sun, and think to enlighten the world with tapers; destroy the attraction of gravity, and think to wield the universe by human powers; as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? and how shall we arrest the evil, but by voluntary association and voluntary reformation? Will you, then, beloved countrymen, for the pitiful gain of Sabbath-day earnings, rob the animal creation of that rest which their Creator gave to them, when he gave dominion over them? Will you forego the means of grace, purchased for you by the blood of Christ; stop in your families the wells of salvation, and put out the light of life, and teach your children to work out their destruction, instead of their salvation, upon the Sabbath-day? Will you besiege the citadel of civil liberty, and undermine the pillar which sustains the entire superstructure, and bury yourself and your country in the ruins of its mighty fall? You would not steal nor rob for gain, nor send out pestilence upon the land, nor let out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this, and no children's bread earned by such enterprise. Why then will you persist so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil.

To the labouring poor, particularly, would we say, it was for you especially, that the Sabbath was made; and will you sell your birth-right? In all countries where the Sabbath is not kept, the poor are pressed down beneath a hopeless bondage. The Sabbath, duly observed, will raise your families to intelligence and competence, and to all civil honours, as the wheel of Providence rolls; while the violation of it will raise up over you a monied aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water for ever. If you continue to violate the Sabbath, you may wear the livery of freemen, but it will be in the house of bondage; you may go through the mockery of voting for your rulers, but it will be done under the powerful dictation of masters. God is wise, and you cannot mend his institutions, or do without them: He is omnipotent, and you cannot flee from him: He is almighty, and you cannot stand before him: He is just, and will by no means clear the guilty. And now, friends and brethren, we trust that through inconsideration you have given yourselves to the violation of the Sabbath; and that, when your own and your country's deep interest in its preservation are considered, you will desist from it, and give your example and influence for the preservation of that blessed day, which is so eminently the poor man's friend, and which hitherto you have too lightly esteemed.

To the ministers of the sanctuary we look for abstinence from "the very appearance of evil," for vision eye to eye, and the lifting up together of the voice as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the churches of our Lord, of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it? And if, for its violation, "judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the gospel?"

The writer of the following appears to be a very plain hearted, frank man. What if our clerical readers give him a candid hearing? All we know of him is, that his communication has come to us from a distance, through the post-office. His opinions, however, may not be peculiar to himself:—

*For the Western Recorder.*

MR. EDITOR—Permit me, through the medium of your useful paper, to lay before the public two reasons, why, in my humble opinion, the labours of our clergy are not more successful.

The first that I would mention is, that our ministers indulge too much speculative argumentation. Now, sir, as for myself, I am a plain common sense man, and like most hearers, cannot for my life comprehend the cob-web speculations of many ministers of the present day. One, in his sermon, will combat what he calls the substratum; and another what he calls the exercise theory of the heart, or the moral part of man. One will attempt to prove, that God could not, consistently with free moral agency, have prevented the introduction of sin into our guilty world. Another will tell us that he could have prevented, but that for his own glory he permitted its introduction. Thus, instead of showing at once our dreadful condition out of Christ, and pointing us in earnest to a bleeding, dying Jesus, as our only refuge, we are entertained with learned discussions (so learned, sir, that we cannot understand them) about what the soul is made of, and whether sin was introduced into the world in accordance with, or contrary to, the will of God, and about many other points too numerous to mention, of as little, and perhaps of less importance.

This kind of preaching, in my opinion, will never renovate the world. What should we think of an ambassador sent by an earthly monarch to offer pardon to convicts, if, instead of offering the pardon, he should commence speculating with them about the manner in which their crime committed against the government came to be a crime, or some other thing utterly foreign from that for which he was sent? This we should think the height of folly. But let us suppose a stronger case. Suppose that this monarch had sent an ambassador, to offer not only, but to urge the acceptance of a pardon upon those whom he knew to be his rebellious enemies, and that he had determined, if they did not accept this pardon before a certain day, that they should all be put to death; what should we think of that ambassador, if, instead of offering and urging the acceptance of the pardon, he should commence some fine-spun speculation, and should speculate until those convicts were led out to execution? We should call such conduct foolish, not only, but awfully wicked. Now, sir, as far as my experience extends, this is precisely the course pursued by many of the professed ambassadors of the meek and lowly Jesus. They forget that they are surrounded by a dying world, and that they are sent by an offended God to offer a pardon to rebel man, and to urge its acceptance. They speculate, and they continue to speculate, while members of their congregations, one efter another, are dropping into eternity, and peopleing the regions of the pit.

The second reason is, that many ministers clothe their sentiments in such elevated language, as to render it impossible for the generality of their audience to understand their meaning. Here, it will not be amiss for me to repeat a dialogue that took place some years since, between a reverend Doctor and his student. The Doctor inquired of his student how he was pleased with his sermon the Sabbath previous? "Why," said the student, "I liked your sermon very well; but then I should have liked it better, had it been clothed in different language." "Ah," replied the Doctor, I perceive you are fond of flowers. But did you not notice a little old man, with a wig on, who sat in the back part of the house?" Student—"I did."—Doctor—"You suppose him to be the weakest man in the congregation?" Student—"I do." Doctor—"You think, then, if he understood my preaching, all the congregation would?" Student—"I do." Doctor—"Well, I always endeavour to adapt my language to the capacity of that man."

Now let me ask—if the clergy, like the above mentioned Doctor, would always remember the man who wears the wig, and adapt their language to the weakest capacities in their congregation, would this not increase their usefulness ten-fold? I put the question, Mr. Editor, because I wish ministers of the gospel to answer it to themselves and to their divine Master.

A LAYMAN.

## PREVAILING PRAYER.

The following extracts from some distinguished sermoniser, we know not whom, appeared in a recent number of the Evangelist:—

*The Promise of God to hear Prayer.*

"There is no explaining it away. The promise is unqualified, and direct. It cannot be misunderstood; it cannot deceive. It will be fulfilled as sure as there is a God in heaven. It never will fail in a single instance to the end of the world. We see the truth of the promise, as relates to an influence on others, in every revival of religion. We see, at the commencement, a part of the church brought to those peculiar feelings in prayer, which indicate the approaching conversion of sinners; which awaken confident expectations of such an event; and which *never was, and never will be*, disappointed. There is the fact before our eyes. There is, indeed, sometimes, an excitement which proves transient and unavailing; but those who have had both sets of feelings, will tell you that it wants the most essential characteristics of the prayer of faith. O, it is sweet, at such a moment, to lay the salvation of friends, of a world, over upon God, and commit it to him without one dissenting feeling through all the soul. This is no ordinary experience in the church of God. It introduces the Christian himself into a new world, or into one which he has seldom seen. O, what mercy and compassion are seen melting in the heart of God; what sincerity and truth are stamped on the *promise;* what certainty and reality that God hath said it. The man believes it as firmly as he believes his own existence. He would risk a million of souls on its truth. He sees it as clearly as he sees the sun at noon-day. He is confident that if he does not succeed, it is because he does not offer the prayer of faith."

*Dependence in the Prayer of Faith.*

Not a mere, though full assent of the understanding, that the power is all of God; not such a feeling of this truth as Christians ordinarily possess; but such a sense as accompanies a soul-consuming desire, when that truth is written with a sunbeam before the eye, and settles down into the heart as a great reality, and is rested upon as the last resort of an anguished mind, and as its firm support. Such a sense, as we may suppose (if it is lawful to suppose) a Christian would feel if shut up in hell, and looking up to God to remove the bolts and bars. It is a deep-felt reality that no other agent in the universe can lift a pall or napkin from the dead; that all the preachers on earth, are no more than the rod stretched out over the Red sea, or the trumpets sounded before the walls of Jericho. The man goes forth with an eye lifted to heaven, and fixed as marble, saying, as he goes, "My soul, wait thou only—only—only—upon God; for my expectation is from him." When he prays, he casts himself helpless at the feet of God, resting every issue on his will, and summing up all his hopes in the language of the leper, "Lord, if thou wilt, thou canst."

*Strong Desire in the Prayer of Faith.*

"Not the ordinary desire of Christians, even when they long for a revival of religion; but a desire which almost breaks the heart; a desire which swallows up every other; which is more intense than any one can conceive, who has not felt it. The man goes bowed down, all the day long, under sorrows too great for him to bear, because men keep not God's law; because they are bound to that land of darkness from which there is no return. He sees it utterly impossible for him to enjoy life any more, unless the Spirit be poured out from on high. Give him the world, he is not satisfied; offer him a throne of glory, and it does not fill the aching void. Nothing in the universe does he desire so much. Nothing else in the universe will satify him. The mighty care hangs immovably upon his heart. It goes with him from morning till noon; from noon till night; and cannot be shaken off for any other matter. It is the last to press upon him when he sinks to sleep; it is the first to meet him when he opens his eyes."

*Deep Humility in the Prayer of Faith.*

"O, the sense which he has of his backslidings; such a sense as perhaps never weighed him down before; a sense which he does not however wish to put off, but desires greatly to increase. His past ingratitude breaks his heart, and he longs to get down into the dust lower and lower still; and feels that he can never get low enough. He *loves* to repent. He feels it a luxury to grieve. He covets the lowest place in the dust, more than he does the throne of an archangel."

*The Glory of God desired in the Prayer of Faith.*

"Here is an anxious parent; he has constantly brought the interest of his children to God; he has brought it with an anguish of spirit, which has well nigh laid him upon a bed of sickness. In one of his long midnight agonies, while he is urging the entreaty that the heart of stone may that night be turned to flesh, something says, "No; let them first be more deeply convinced of their sin and ruin, that they may know what they owe to our redeeming God and his dying Son; that they may see the distinctive glories of the God and Saviour of lost sinners." Their personal interests, which have pressed, like a mountain, so long upon his heart, are swallowed up and lost, and the all-absorbing desire is, "That eyes so clear may see the glory of our redeeming God and his dying Son, and that souls so dear may show, in their salvation, the same glory to the universe." He now sees as he never saw before, what it is for God to be glorified; and knows that he desires this object more than all others. Very soon, perhaps, his prayers are answered in a manner which he will never forget."

*Perseverance in the Prayer of Faith.*

"By this I do not mean a mere continuance in prayer, or a resolution to continue; but a holding on upon the promises of God, and a fixed determination to continue at his feet till the blessing comes. This ground could not be taken without *faith;* for it is a venturing of every thing on the impossibility of his recalling his word; it is a laying hold of unchangeable truth, and refusing to let it go. When the anxious Christian discovers that the promise is as infallible as the truth of the eternal God, he sees that he may indeed take hold of it, and draw the blesing down. Says he, "I wish every thing on this foundation, and if this will not sustain me, let all sink together. Thou, Lord, hast encouraged me by a promise which I know is eternal truth, and cannot be recalled; and I fix upon it my hope, which I will never relinquish. I will not let thee go." So felt Jacob at Penuel; so felt the Syrophœnician woman."

*Reasons why the Prayer of Faith is heard.*

"To the humble mind it appears almost incredible, that God should be influenced by the prayers of such wretched worms, until it discovers that it is the Holy Spirit that dictates the prayer of faith. Believers are called the temples of the Holy Ghost; and he is represented as seated in that temple, and praying for them; and God, as he comes down to examine the heart, is represented as hearing and understanding this intercession. "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the heart, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." No wonder that God hears prayer, when it is the Holy Spirit that prays. What an awful place is the Christian's closet. The whole Trinity are about it every time he kneels. There is the Spirit, praying to the Father, through the Son."

*Obligation of Christians to pray in Faith.*

"These are the essential attributes of that "effectual, fervent prayer," which "availeth much." My brethren, have you ever found upon yourselves all these marks of believing prayer? If you have, and have seen nothing follow, I give up the doctrine. But you must prove, beyond the possibility of a doubt, that your feelings, both in kind and degree, came up to this standard. But if you never felt this, do not deny the doctrine till you have made the experiment.

"Consider how much you might prevail to bless your houses, and to bless the world, if you would live in this believing frame all the time. You might see a revival of religion around you continually. This faith must become general in the church before the world will be subdued to the empire of Christ. A miserable race are going down to death, by nations, for the want of this spirit among the friends of God. There is great guilt in this thing. There is cruel ingratitude to the sufferer of Calvary, and to this kind Spirit, who has done so much for us, and offered so much to us. Is not the God of truth to be believed, when he confirms his promise by an oath; an oath sworn by himself; "that by two immutable things, in which it is impossible for God to lie, we might have strong consolation?" Rise up, my dear brethren, to a higher confidence in God. "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father." Enlarge your desires. God takes it ill that you ask so little. He says, "Open the mouth wide, and I will fill it." He takes it ill that you expect so little from him. "The Lord taketh pleasure in them that hope in his mercy." O, if you could expect enough, and believe enough, and ask enough, I know not what good you might not obtain: I know not what deliverances you might not accomplish in the earth. The day is fast approaching, when the triumphs of prayer are to be every where displayed, as they never were before, to draw the creation up to God, and to perpetuate the union by the bond of eternal confidence. And when a nation shall be born in a day in answer to prayer, that strong language of a condescending God may be written on our banners, "Concerning the work of my hands, command ye me." Children of God, lift up your heads in hope. Heirs of promises, take strong hold of the Father's covenant. And on you also shall be stamped the name of Israel; for as a prince you shall have power with God, and shall prevail. Amen."

*From the Journal of Humanity.*

## DIET OF STUDENTS.

MR. TRACY—The members of this Seminary have thought proper to prepare a statement, in relation to the use of tea and coffee at their commons table, and place it at your disposal. This is not done for the purpose of commencing a crusade against these articles, much less with a view to associate the use of them with the use of ardent spirits, or to compare any change in relation to them with the temperance reformation. Our only object is, to state the results of experiments made during the last year, with the hope that they may be of service to students, if to no other class of men.

During the fall term of 1829, a small number of students laid aside the use of tea and coffee, as an experiment, and used milk, and milk and water, as substitutes. At the commencement of the spring term, three or four of them, boarding in commons, agreed to adopt the same course, and others were soon added to the number.

During the summer, the number increased, and at the close of the term, more than half the students had laid aside the use of tea, or coffee, or both. Most of these continued the practice during vacation. At the commencement of the present term, the expediency of laying aside tea and coffee entirely was freely discussed, and a vote passed, almost unanimously, to remove both from the commons table. As there were a few who had not made the experiment, and were not prepared to come into the measure, it was not thought expedient to carry this vote into full effect; but those who had become satisfied of its expediency subscribed to the following resolution:—

"Being satisfied that the use of tea and coffee, if not injurious, is unnecessary to our health and happiness, and consequently the occasion of needless expense; therefore,

"*Resolved*, That we will dispense with the use of both at our commons table, so long as we remain connected with this Seminary."

This resolution was signed soon after the commencement of the term by three-fourths of the students, with the understanding that it extends no farther than to the regulations of the commons table. Each individual is at liberty to conform to the customs of society or otherwise, as he may think proper, when absent from the Seminary. Those who have tried the experiment long enough to discover its effects, are fully satisfied of its utility, and would not readily abandon it. It is their uniform conviction, that they enjoy better health and spirits, and are better prepared for study, than when they used tea and coffee.

During a part of the year, milk has been used in different ways as a substitute for tea and coffee. Pure cold water is, however, found to be an improvement upon this plan, and is now used by the majority. Important changes have recently been made in relation to the quantity and variety of food consumed, but they are yet of too recent origin to judge correctly of their results. In behalf of the members of the Seminary, your's, respectfully,

CYRIL PEARL.

*Theological Seminary, Bangor, Nov. 17, 1830.*

## THE FOOL.

The following pithy article, from the New-York Evangelist, will apply to many a class of unbelievers;—but more especially to such as Robert Dale Owen, Fanny Wright, and their senseless adherents:—

"*The fool hath said in his heart, there is no God.*"

And surely, none but A FOOL could have such a wish, or come to such an absurd conclusion!!

None but A FOOL could think that any thing could *be made*, without *a maker*.

None but A FOOL could think any thing could come into existence *by chance*.

None but A FOOL could think the world could *make itself, and keep itself in being*.

None but A FOOL could think that he always existed; and if he must acknowledge that he has *begun* to exist, then he must be *a fool* to think he is the cause of his own existence.

He must be A FOOL to think any event can *exert itself*, or produce itself, *before it had any existence*.

He must be A FOOL to suppose the world, or any thing else, can be *moved* without a *mover*, or some power imparted by some being *who is able* to impart it.

He must be a GREAT FOOL indeed, to believe that *matter* can *move itself*.

He must BE A FOOL who does not see, in all the works of creation, the marks of *intelligence* and *design* which prove an intelligent being designed and made it.

And if some cannot yet go quite so far as to deny the being of a God, they also must be GREAT FOOLS to believe in a God who *makes no distinction* between virtue and vice, and will neither reward the one nor punish the other.

None but VICIOUS MEN, whose lives have been corrupt, could believe in, and love *such a God*—a God who has power to punish crimes, and yet who *will not do it*.

Such men have not so much *sense* and *honesty* as a wise heathen, who had *never heard of the bible*; yet he exclaimed:—

"If there is a God above, and that there is *all nature cries aloud*, he must delight in virtue, and that which he delights in *must be happy*." (Converse.)—He must hate vice, and that which he hates *must be miserable*.

Where can there be *greater folly*, than to suppose that a set of wicked men and imposters, living in different ages, during *fifteen hundred* years, would write a book (the bible) which commands strict and perfect holinesss, and forbids *all kinds of sin?* The fool who should believe this, would believe any thing.

Every principle which denies a state of future rewards and punishment, whether it is *universalism*, *socinianism*, or is known by another name, is no *better than atheism*. For of what importance is it to believe in a God who has no *moral character*, who does not hate sin, and will never punish it?

And so it has always been, that *all kinds* of infidels, and all kinds of *heretics* who *pretend* to take the scriptures for their guide, have always had the *same object*, and have always *united* against its precious truths. They are all Atheists in practice, and if there be any difference, the PRACTICAL ATHEIST IS THE WORST.

This *single fact*, if there were no other, is sufficient of itself, to establish the bible upon a rock of adamant; and that is, *wicked men have always hated it, and good men have always loved it*. All the good, and wise, and prudent—friends of good order, and friends of liberty and the happiness of mankind, have always loved the bible; while all the most corrupt and wicked part of society, all in the state prisons, and all villains out of them; all murderers, robbers, pirates, thieves, swindlers, gamblers, drunkards, swearers, sabbath breakers, and persons of loose morals, &c. &c.; all prostitutes, kept mistresses, and all who associate with them and support them; are on the *same side*, and would be very glad if there WERE NO GOD, *no bible, no day of judgment*. And what a most egregious FOOL that person must be, to expect that such a party of wretches ever could love the bible.

But the greatest exhibition of folly, is in those self-conceited fanatics, who are thinking they shall be able to overturn the bible and its doctrines; when all the learning, and subtilty, and malice, of Voltaire, and Diderot, and Rosseau, and Hume, & Shaftsbury, and Bolingbroke, and a host of others, with *Paine* at the *fag end*, could never do it, when there was not a tenth part of the moral power to withstand their attacks. Shall such a puny, hair-brained youth as R. D. O. aided by a public courtezan of infamous character, give the least alarm? There is such a mighty impetus given to the cause of truth, since the days of Voltaire and Paine, that he might as well undertake to stop the cataract of Niagara with a feather, or overturn the rock of Gibraltar by shooting straws against it.

## LITERARY AND SCIENTIFIC.

### TOBACCO.

The use of this poisonous weed, that nobody ever learned to love without doing violence to their nature, is beginning to be made the subject not only of moral, but of scientific investigation. A pamphlet, published about a year ago, by Dr. M'Allister, of this village, has fallen into the hands of Professor Stuart, of Andover, and been reviewed by him in a manner which will not fail to command the attention of the public. The article appears in a late New-York Observer, in the form of a letter to a friend, who, after submitting it to the unbiassed opinion of a "valued physician," communicated it for publication with his additional testimonial. The good professor subscribes to the writer's views most heartily. He can speak from a personal experience of more than thirty years, having injured himself by the immoderate use of tobacco at college, and for many years since used it once a day, as he now believes, to the disadvantage of his health and bodily constitution. He thinks that the use of the article ought to be universally laid aside. After giving an analysis of the argument pursued in the pamphlet, and suggesting an improvement or two for a second edition, he suggests that copies of it ought to be multiplied, and circulated on both sides of the Atlantic, till the public attention shall be fully arrested. The Turks, he says, may bring as sound arguments in favour of eating opium, and the drunkard in behalf of *moderate* drinking, as the lover of tobacco can in behalf of the use of his favourite poison. All are pleading for things which are worse than useless, except as medicine.

Our columns are too crowded to admit of the entire article. The following extract, however, will give a fair statement of the subject:—

I cannot better tell you what I think of the Dissertation, than by briefly adverting to its contents, and characterising the manner in which the respective subjects are treated.

The *natural history* of the plant comes first in order, after a short, but pithy and pertinent introduction to the subject. It appears that the plant in question was unknown in Europe, until after the discovery of America by the Spaniards. It was first carried to England in 1630, by Sir Francis Drake. The name was derived from Toba-

co, a province of Yucatan, where the Spaniards first discovered the plant.

It appears, also, that such is the nature of tobacco, that only *one* species of worm is known, which feeds upon it; all other worms and all insects entirely avoiding it.

In respect to the medical properties, which are next considered, it is *narcotic*, *antispasmodic*, *emetic*, *cathartic*, *sudorific*, and *diuretic*. Conceding the truth of this statement, it is clear at once, that it must be one of the most powerful substances, of which we have any knowledge. Its power as an *antispasmodic*, that is, to remove spasms, depends on its efficacy in prostrating all the active energies of life in the system; which it will do to any assignable degree, even to death. Its power as an *emetic*, is beyond all others, in promptness, violence, and long continued impressions. Even an *external* application of it to the stomach, will produce immediate and powerful vomiting, in cases where all other emetics fail. This quality renders it in some cases, in the hands of a skilful physician, an agent of great importance, but one which should not be tampered with. As a *cathartic*, it acts powerfully, even by external application only. As a *sternutatory*, i. e. a cause of sneezing, the effect of it is well known; and it is sometimes important, where it has not been prevented by previous habits of taking it.

As a *sudorific* its properties are somewhat doubtful and contested. Dr. McAllister states that he is in possession of no facts, which go to support the conclusion that it is *sudorific*. But surely if he had ever smoked a Spanish cigar, in the winter season, and in a warm room, and then gone out immediately afterward into the cold air, he must have found that he was unusually exposed to chill and to take cold. Its *diaphoretic* qualities I consider as certain, i. e. its power to *open the pores*, as we say, and expose one to the chilling action of damp and cold. As a *diuretic*, when administered with caution and skill, there seems to be no good reason to doubt its great power.

From all these properties, the deduction is clear and certain, that tobacco is a *powerful* agent, or rather I may say, an *active efficient poison*. Dr. M'Allister produces examples of this. "Prick the skin of a mouse with a needle, which has been dipped in the essential oil of tobacco, and immediately it swells and dies. Put a small piece of tobacco "twist" into the mouth of a man unaccustomed to the use of this plant, and he will be seized in a few minutes, with fainting, vertigo, nausea, vomiting, and loss of vision; the pulse will flutter, cold sweat succeeds, universal tremor invades him, with spasms, and other symptoms of dissolution."

How then could such a plant ever become an article of *luxurious use?* A question which forces itself on the mind, and which the author of the dissertation answers, by exhibiting its fascinating qualities as a *narcotic*. It acts in a measure like opium. When sparingly used, at first, its effects are more transient, and less nauseating than those of opium. Even these gradually disappear, or rather cease to appear directly in the way of nauseating and destroying appetite, while at the same time they are developed, in reality, by other evils which our system suffers in consequence of them.

The remainder of the pamphlet is occupied with an exhibition of the effects of *taking snuff, and of chewing or smoking tobacco*. Taking snuff produces hypochondria, tremors, premature decay of intellectual powers, a thickening of the voice, loss of appetite, sickness at the stomach, &c.; i. e. such is the *tendency* of it in all cases; and where these effects are not developed, it is owing merely to the power of physical constitution, or to the smallness of the quantity of tobacco which is taken. Smoking increases a desire for stimulating liquors, increases the secretions of saliva to an unnatural and mischievous degree, and generally resembles in its effects the taking of snuff.

Worst of all is *chewing tobacco;* because its deadly qualities come here in direct contact with some of the most sensitive of our organs. It wastes the saliva necessary for the proper performance of digestion, and increases all the difficulties which smoking or the taking of snuff occasions.

The dissertation ends with a brief view of the *political and moral* influence of tobacco. It costs the United States, as the author endeavours to show, three millions of dollars in a year. It paves the way for intemperance, and makes a great deal of peevish excitement and ill nature. It is an *indecent practice*, being by universal consent banished from all mixed society, and from all refined and genteel circles. The Indians have made us like them as to the use of this weed; and we have made them like us in the use of whiskey. *Par nobile fratrum!*

From this brief sketch of the contents of the pamphlet, you will see that the course taken by its author is not the too common one of declamation, or merely jumping up and down, and uttering exclamations of abhorrence. It is mostly scientific, energetic, and I must think, incontrovertible in its statements. If I were to make any *critique* on its merits, besides what is implied in saying this, I should say, that the fault of it is, in not showing how it comes to pass that there are so many exceptions to the effects which are attributed to tobacco. That the author has correctly detailed its genuine proper effects on our system, there can be no rational doubt. If now he would add to all this, in another edition, a medical account of the manner in which so many exceptions to the facts which he states, come to exist, he will perform an important service to the community, and add greatly to the value of his little work.

When I read his dissertation, some time during the summer past, I felt constrained to say, that I was unable to meet the arguments which were produced in it, by any thing that I could allege in favour of using tobacco as an article of luxury. The question, *what good does it do?* I could answer only by saying, it gratifies the animal senses. But the same thing may be said of opium, and of ardent spirits, cordials, &c. Indeed, I am unable to make out any justification for the habitual use of tobacco, which the Turk cannot as well make out for his daily dose of opium. If I alledge that there are very many who escape the deleterious influence of tobacco by vigour of constitution and strength of nerve, the Turk may point to some thousands of grey heads, which are, and for sixty or seventy years have been, daily intoxicated to a certain extent with opium. Does this prove that opium is salutary to men? or that it is even consistent with the best state of mind and body, to take it habitually? I think no physiologist, no medical man, will allow this. He ought not to allow it. The truth is, that the *tendency* of tobacco and opium both, is bad. If this be overcome in a great measure, by habit, and by that wonderful power which the Creator has given to our bodies to resist noxious substances, or to accommodate themselves to their influence, it will not prove that the proper influence of tobacco or opium is salutary, when habitually taken.

On the contrary, even where our animal health and spirits are not preyed upon by these narcotics, we are otherwise affected by them. I have no doubt that the action of the system is increased by them, and its energies sooner exhausted. They occasion a precocity, or rather a premature decay of body and mind. I fully believe, that under the influence of tobacco the mind and body are sometimes stimulated to higher effort; as in the case of ardent spirits, or for a time, in the case of taking opium. But I suspect, from this very reason, the mind and body will the sooner wear out. The man who has used tobacco for many years, would find it difficult to tell how many of the ills of body and mind which he has suffered, are justly to be attributed to this subtile and powerful agent.

THE SOLAR ECLIPSE.

The American Almanac contains a great variety of calculations relative to the great solar eclipse which will be visible throughout the United States on the 12th of February next. These calculations exhibit very minutely the path of the central eclipse, and of several of the digits and phases of the eclipse at a large number of places in the United States.

The central eclipse will enter the United States from Mexico, and will pass through the states of Louisiana, Mississippi and Alabama, the north part of Georgia and South-Carolina, North-Carolina and the southeastern parts of Virginia and Maryland; thence proceeding along the Atlantic at a distance of fifty or sixty miles from Long-Island, it will pass through the south-eastern part of the island of Nantucket, and thence to Halifax, in Nova-Scotia. The unobscured parts of the sun will present an annular appearance at all places within about thirty-five miles on each side of this track, and the ring will become more or less uniform in proportion as the place is nearer the central track. The duration of the annular eclipse, in places where it is central, will be a little over two minutes. The central path of the eclipse will extend to the town of Chatham, in the county of Barnstable, Mass. but to no other part of the continent in the New-England states, and to no part of the middle states except the southern extremity of New-Jersey and Delaware.

The eclipse will begin in Boston at 11 o'clock 49m. 26s. A. M. The time of the greatest obscuration will be at 1h. 21m. 11s; the end will be at 2h. 46m. 48 1-2s; and the duration will be 2h. 27m. 32 1-2s. The digits eclipsed will be 11deg. 17m. 27s.

## TEMPERANCE.

*From the Evangelist.*

### THE DRUNKARD AND DEACONS.

It was during a violent shower, in the spring of 1829, that a young gentleman proposed to read Kittridge's first address to the workingmen of a large farm in S——. All unhesitatingly consented to hear it, except one. This was a young man, whose bloated cheek and tottering step told too well why it was he refused. After much importuning, however, he consented. The address was read; and in a few weeks the workmen refused to receive their accustomed allowance of "grog," from their employer. Nor was he, who was so much importuned, a whit behind the rest. He not only refused to receive his wonted allowance, but called on the deacons and elders of the church to assist him in forming a temperance society.

But the "pillars in the church" (some of them, at least) were not prepared for such self-denial. Said one of them, "I want no temperance societies. I don't drink too much. Let those form them who know not how to use the good things of this life without abusing them."

The young man was not to be discouraged. Life and death were now before him. He invited a friend, who providentially visited the place, to call a public meeting of the friends of temperance. A meeting was therefore called, and a society formed. He was elected an officer of it, and delivered the first address before the society, which is said to have produced a powerful effect.

Indeed, he not only has set a good example of temperance before others; but has reclaimed six or eight others, who were as far gone in intemperance as himself. In short, the society, which now numbers of both sexes, nearly one hundred members, owes its formation to a *drunkard*. It is worth while to state, that since the formation of this society, the use of ardent spirits has diminished seven eighths, in the place. This reformed drunkard (I regret to say) finds, among the greatest opposers of his benevolent efforts, some of those who are within the pale of the church.

When will those who profess to be the meek and self-denying followers of Christ, cease to do evil and learn to do well. M.

*Temperance Measures and the Law.*—In a recent discussion respecting army and navy rations, we protested against the sentiment, that the mere pledge of total abstinence with the reasons of the practice, would be sufficient to complete the temperance reformation without legislative aid. We have quoted Dr. Beecher to show that our view was not a novel one. Dr. Porter's tract on ardent spirits likewise sustains our position. The writer particularly addresses magistrates who are concerned in regulating the laws, and urges their execution as a measure of imperious necessity. This will be found to be sound doctrine. Laws cannot indeed govern the people without their consent; neither can the people govern themselves *without* law. Let the pledge of total abstinence with the diffusion of information help to correct public sentiment. Then let that public sentiment be seen and felt in the reign of just laws as well as virtuous habits.—*Genius of Temperance.*

*Peterboro' Stage-House.*—This establishment, at Peterboro', Madison county, is believed to be the first—certainly one of the first—*temperance hotels* ever established in the country. It was built for the express purpose, in 1827, by Gerrit Smith, Esq. and has been occupied as a temperance hotel ever since that period. On opening the door of the bar-room, the inscription is seen—"*No spirits sold here.*" Many, on reading this inscription, have started back and shut the door in great wrath, muttering imprecations against the temperance reformation. But this state of things is passing away. The custom is increasing, and although the proprietor above named has received no rent for the stand, making the sacrifice for the promotion of the cause, the time is probably not distant when it will yield the profit of other hotels. It is a large and commodious establishment, and kept in excellent order.—*ib.*

*A Barrel of Whiskey* was purchased by a candidate for office, in one of the towns of this state, just previous to the late election, and actually used, every drop of it, to pour down the throats of whiskey-bought electors! What is to become of our liberties at this rate? What shall we think of the clamour raised against temperance measures on the ground that they are inconsistent with liberty? What corrupt conspirators against liberty must those be, who raise the clamour? What stupid dupes are they who listen to them!—*ib.*

*A Bed sold for Whiskey.*—A retailer in this state, recently purchased a feather bed of one of his tippling customers, and paid for it in whiskey by the glass! A suffering family must endure the loss without remedy. And *why* is all this? *Who* are the authors of this cruelty? Why, the *oppression*, we are gravely told, must be borne, because we live in a land of *liberty*. The *sovereign people* neglect to redress these wrongs for want of *power*. To do almost any thing else, the power of the people is considered omnipotent; but to protect the oppressed is a matter in which they cannot intermeddle. *That* would be "*coercive.*" What a libel on popular governments.—*ib.*

*Expulsion of Rum from the Army.*—The British government has ordered a suspension of contracts for ardent spirits, and given notice that it is intended to substitute a money payment for supplies of wine, and spirits for the troops.—*Boston Palladium.*

## INTELLIGENCE.

### CALCUTTA.

Mr. George Pearce, who lives near Calcutta, has communicated some interesting particulars relative to the mission there, to the Parent Society, in England, under date of April last. The writer had in a recent excursion visited twenty villages, where he had preached the gospel, he scarcely could tell with what success; only he found many attentive hearers, some of whom spoke favourably of the method of salvation which he presented to them. The Baptist Register gives the following abstract relative to one of the villages:—

*Kharee Village.*—He speaks with much interest of an occurrence at the village of Kharee, about fifty miles south from Calcutta, of an extraordinary character. The people, says Mr. Pearce, some three or four months ago, made a visit to Luckautepoor, a village near us, where some of our recent converts reside. Here they learned from these native Christians something of christianity, and were so far impressed with its truth, that on their return home they determined to renounce caste, and avow themselves Christians. After doing this, they felt desirous to become acquainted with the missionaries at Calcutta, and soon after made a visit with the Luckautepoor brethren to Calcutta, and while there regularly attended christian worship, conducted by brother W. H. Pearce. The result of this acquaintance is, that *forty persons, men, women, and children, have relinquished caste, and demolished and thrown* away their idols! They are no longer under brahminical influence, but he cannot say with certainty that they are all genuine, though professedly Christians. The christianity of some he dare not deny. They observe the Lord's day, meet together and sing hymns, read the scriptures, and pray. Some of them are desiring baptism. They are exposed to persecution from the profession of christianity, and experience some distress from the midwives, barbers, and washermen refusing to serve them. The Hindoos are perfectly helpless, out of the business of their caste. If the occupation of one Hindoo is to pick up pins barely, an individual of another caste would deem it almost an impossibility to do the like. The affliction in which the renunciation of caste had involved them, brought brother Pearce to Kharee, to try to put matters straight, and also to see the country, and learn the true state of the people. God graciously blessed brother Pearce in removing the difficulties, through the intervention of the magistrate, which would otherwise have proved, he says, a great hindrance to missionary success in those parts. The country in which this village is situated he found to be populous, and the villages in the vicinity numerous. He saw but few brahmins, and noticed that the people were poor, as their dealings were in barter. The maintenance of an intercourse with this people will be attended with difficulties, on accouut of the unhealthiness of the country. The passage by water is tedious, and very dangerous, being through the sunderbunds, and the jungles along the narrow passes being invested with tigers, and other beasts of prey. The missionaries of Calcutta will not give back for any such impediments. They however call for more help, as brother Yates is engaged in the translation of the scriptures, and the other missionaries busy in their respective stations.

*From the same Paper.*

*Further from Calcutta.*—In our December Magazine we learn, by a communication from the missionaries, that their numbers have been thinned by death and removals for health, and they call anxiously for help in the field. But they say, notwithstanding, that they cannot furnish any thing like an estimate of the number that have renounced caste and abandoned idolatry, but the aggregate must exceed that of any former year. A stronger disposition is manifest among the natives to inquire into christianity, than has been commonly witnessed. They speak in terms of the warmest approbation of Gov. Bentinck, on account of the abolishment of suttees. The efforts of many of the rich Hindoos to effect the repeal of the Governor's order, they consider unavailing against the petition of the supporters of the abolishment.

*From the Christian Mirror.*

### MAINE MISSIONARY SOCIETY.

From the last annual circular of the trustees, it appeared that $5000 were requisite to enable the Maine Missionary Society to carry forward its operations with vigour, and make some moderate advance into the field, which is white already to the harvest. It was also known from the minutes of the General Conference, that not far from 10,000 members are reported as belonging to the congregational churches in Maine. A comparison of these two facts suggested the simple process of collecting within the limits occupied by every church, a number of dollars equal to half the number of church members, because, if this should be done in every place, the requisite amount would be raised. Accordingly, in a place where is a church of about 200 members, and with less pecuniary ability, probably, than any other in the state, in proportion to its number, $100 was assumed as its part of the $5000; a paper was put in circulation, and soon returned with $70, not *subscribed* merely, but *paid*. Not an hour's time was devoted exclusively to this matter. A brother who had business in one section of the parish, took the paper with him; the next day, another did the same in a different quarter, giving those whom they successively met with an opportunity to subscribe. The remaining thirty dollars will probably be collected in the ordinary way, by the Female Cent Society and a public contribution; if not, the circulation of the paper which thus far has been only partial, can be resumed.

*The Southern Quarterly Review.*—The last number of this popular periodical contains a review of Robert Montgomery's poem, on the omnipresence of the Deity. The writer of this learned article is, however, so profoundly ignorant of the individual against whom he aims the shafts of his severe criticism, that unhappily for his own reputation, and that of the Review, he confounds poor Robert with James Montgomery, supposing, we presume, that there could be no such thing as two poets of the same name. The whole force and significancy of the criticism rests upon this identity; but alack, Robert is not James, and being but twenty-eight years of age, ought not to be criticised as a man of sixty, and held responsible for more than thirty years of poetical experience that he never enjoyed. Had this blunder been made in a hasty newspaper paragraph, it would not be so remarkable; but when a man lectures in a Quarterly, he ought to know what he is talking about. But this criticism, after all, is about as correct and valuable as one half of the stuff that appears in our reviews.—*Wash. Spectator.*

*Anti-Sectarian.*—At the late meeting of the Episcopal Missionary Society in Boston, Rev. Dr. Eaton stated some of the details and results of his faithful and greatly blessed mission to the poor in that city, and concluded by reading a note without signature, that day received from a mechanic, *not* an Episcopalian, who "with sixteen mouths to provide for, by the labour of his own hands," still kept a "charity bag," and enclosed *two dollars* for the objects of the Society. A beautiful exemplification of true christian charity; as sure to be rewarded, as it is worthy to be followed.

*Church and State.*—It is mentioned in a letter from Columbia, South-Carolina, (says the National Gazette), that the Catholic *Bishop England* preached in the hall of the House of Representatives "a strong state rights sermon;" that "he recognised the right of a state to interpose a veto upon federal usurpations." We cannot rejoice in this intelligence. The exasperation of political discontents is but a sorry employment for a christian prelate.

*The first New-England Thanksgiving.*—The 27th day of August, 1679, is recorded as the first day set apart for public thanksgiving, by the pilgrim fathers of New-England. It was appointed at the time, in consequence of the successful termination of a long course of bloody wars with the savages.

*Swiss Mission to Canada.*—The Rev. James Cloux, who has been commissioned by a Missionary Society at Lausanne, Switzerland, to labour in Canada, has arrived in New-York.

*Theological Seminary near Pittsburgh, Pa.* It is stated that an edifice has been commenced for this institution, 150 feet in length and four stories high, which will contain rooms for the accommodation of 100 students.

*University of Alabama.*—Rev. Alva Woods, D. D. President of the Transylvania University, Ky. has been appointed to the presidency of the university of Alabama, situated at Tuscaloosa.

*Sunday Schools in Kentucky.*—By the first of January, five men will enter the field of labour in this state, to establish Sabbath schools in all places where it is practicable.

*Presbytery of Ohio.*—At a meeting of this Presbytery in this city, on the twelfth of last month, Rev. Mr. M'Aboy, a regular baptist minister, extensively known in this section of the country, was, after the necessary explanations and application, received to become a minister in the presbyterian church.—*Pitts. Her.*

*Baptists in Arkansas.*—They have six flourishing little churches, containing 144 members, united in the "Spring-River Association."—They have all been gathered within two years.

*Sixteen Years ago.*—Sixteen years ago, three ministers met at Euclid, Ohio, and formed the first Presbytery on the reserve. Now there is a Synod, embracing six presbyteries, (including one in Michigan), and about seventy ministers. *Obs. & Tel.*

*More Light Needed.*—We are credibly informed, that there is a presbyterian church in Virginia, having five elders, only one of whom can be induced to join the Temperance Society which has been in operation, in that place, about two or three years.—*So. Rel. Tel.*

*Bible Distribution.*—From the monthly extracts of the American Bible Society, we learn that more than 30,000 copies of the scriptures were issued from the general tract depository in October, most of which went to the valley of the Mississippi as donations.

*Bible Class in College.*—In Nassau-Hall, the bible has been studied, and a portion of it recited, by all the students, for eighteen years, without intermission, every Lord's day.

*Prison Discipline Society.*—The four annual reports of this Society have been stereotyped, and may be procured in Boston, at one dollar a copy, 330 8vo. pages. Terms of membership to this benevolent association, $2 per annum.

*Rev. Hector Humphreys*, professor of ancient languages in Washington college, has been elected president of St. John's college, at Annapolis, Maryland, and has accepted the appointment.

## REVIVALS.

*Whitesborough.*—We learn by Rev. Mr. Frost, that fifty persons have recently been admitted into the church under his care, in that place, as the first fruits of the present revival. Few societies within the limits of the Oneida Presbytery, we believe, have been so repeatedly and extensively blessed with the dews of divine influence, as the one in Whitesborough.

Extract of a letter to the editor of the Recorder, dated *Verona, Jan. 5th*, 1831:—

*Dear Brother*—If I should any longer delay noticing in your paper, the glorious work of God's Spirit in this place, I fear I should be guilty of ingratitude to the blessed Jesus; of withholding that information which is calculated to gladden the hearts of the friends of revivals; and perhaps of neglect to use those means which God often blesses to the arousing of slumbering professors, and the awakening of some of the wicked. I fear that there is, in too many instances, God-provoking sin, in neglecting to throw before the public suitable acknowledgments of the gracious visitations of his Spirit. In our endeavours to be prudent, we often discover base cowardice, and a soul-chilling want of faith in God; and thus we offend the Holy One of Israel.

It is now about eleven weeks since the Lord began to pour out his Spirit on the second congregational church and society in this town.—This is a newly organised church, as most of your readers probably have learned. When I came into this field of labour, which was about the tenth of October, the members of the church, with few exceptions, were unprepared to engage in the work of God; though not sunk down into that low state of spiritual death, in which too many of our churches are found, even in this highly privileged county, and at a time like the present. Some few of the friends of Jesus were sighing and crying over the wickedness of the place, and waiting for God to send some one among them to blow the trumpet in Zion. And when this was done, they began to rally around the standard. The second week after I began to preach, the Lord appeared with delivering mercy to two poor sinners. On the third week in October, we had a three days' meeting, connected with my instalment over this church as their pastor. By the aid of some few of my brethren in the ministry, (to whom I feel deeply indebted), and through the kind influence of the Spirit, quite a number of the church were brought into a state of deep humility, and self-loathing before God; confessing their sins, and resolving to go forward. The work seemed then to advance with greater power; and every week, from that time to the present, sinners have been convinced of sin, have grounded their arms of rebellion, and submitted to Jesus.

The number of persons that have found peace in believing, I am not able to state; neither do I feel it necessary to do so, at this early period of the work. Probably the number would not fall short of eighty. The work has prevailed among persons of all ages, ranks, and conditions, from the child of eight, to the hoary-head of four score years. There is but one, I believe, of the latter; though there are several heads of families in middle age. The proud moralist, the skeptic, the profligate, and in one or two instances, the soul-destroying Universalist, have received Jesus of Nazareth as their only Saviour.

The work has not been confined to the lower ranks of society. So in this the enemy are deprived of a favourite weapon, which they often use to their shame, against the Zion of our God. They can no longer pretend to say, that none but the simple and unlearned are caught in the snare.

God has made bare his arm in a powerful manner; and the good work is still moving onward with unabated interest. Last Sabbath was a day of unusual solemnity and interest in this little church; such a one as was never before witnessed in this place. It being the first Sabbath in the new year, and the communion season of the church, every thing was calculated to awaken feeling. Twenty-seven persons then came forward publicly to own the blessed Jesus. The scene will never be erased from the minds of the assembly. The Lord was truly in the midst of us. God grant that we may witness many such precious seasons. Pray for us, that we may not requite the Holy One evil for good; that his work may still go on, and Jesus yet gain many trophies of his victorious grace. O, that the friends of God throughout this region would bring in the tithes and offerings to the store-house of the Lord, and prove him therewith, and see if he would not pour them out a blessing, till there should not be room enough to receive it. May God humble his ministers and people in the lowest dust.

L. MYRICK.

*Atwater, Ohio.*—Rev. Mr. Buffet's congregation in Atwater, is said to be blessed with one of the most powerful revivals with which the reserve was ever visited. It is stated, by a gentleman recently from that place, that the work has become general throughout the town, insomuch that a spirit of anxious inquiry pervades all classes of the people.

It is believed that there is not an unconcerned individual in the town; not one, who is not either borne down under the weight of unpardoned sin, or at least solemnly impressed with a sense of his guilt and danger, or else rejoicing in the glorious liberty of the children of God. From fifty to sixty have already obtained hopes, and the number is constantly increasing. The interest excited, as yet, has suffered no abatement, but on the other hand is still deepening. Christians are said to be universally alive.

One of the happy characteristics of this revival, (a characteristic which stamps the seal of heaven upon it), is, that Christians of different denominations, forgetting their doctrinal differences, meet, and mingle in holy supplication to their common Lord, for the out-pouring of his Spirit upon dying sinners, and rejoice together in view of the exhibitions of his sovereign grace; esteeming it of more importance that souls should be saved, than that the interest of a sect should be advanced.—*Hudson Observer.*

*Diocese of Ohio.*—The Gambier Observer, an able episcopal paper in Ohio, after some excellent remarks on revivals in general, communicates the following very gratifying intelligence:—

"It is with no ordinary feelings of gratitude to Almighty God, we have to state, that from information recently received, it appears that the blessings here spoken of, are at this time the lot of the minister and people of one of the parishes in this diocese, and that in consequence, several have made a public profession of religion, and further additions to their communion are expected, at the festival of Christmas. May the seriousness and the interest which is now felt on the great subject of religion, never abate among them, but may they increase and be diffused, till every heart in the congregation is made obedient to the faith. Much rather would we pray, that it may extend to every parish in the diocese, and that we all may be aroused to work the work of the Lord, while it is called to-day."

*Baptisms.*—A pleasant interest has existed in the Broad-street baptist church, in Utica, for more than a twelvemonth, and a little less than fifty have been added by baptism. This interest has rather increased within a few weeks. Last Lord's day, Brother Hague had the privilege, assisted by Father Williams, of immersing eleven on profession of their faith in Christ.—Whitesboro' also is sharing in the manifestations of the Redeemer's love.—*Baptist Register.*

## WESTERN RECORDER.

UTICA: JANUARY 18, 1831.

*Humility.*—We love to see this choicest of the christian graces every where inculcated, both in theory and in practice, especially in seasons of revival. One of the early fathers, when interrogated as to the first, the second, and the third prominent evidence of a gracious state, thrice answered—*humility*. The apostle of the Gentiles, who was in labours more abundant than all the eleven, could still feel himself to be "less than the least of all saints, and not fit to be called an apostle."

This precious grace, however, has many a specious counterfeit, where it is not always suspected. Men, for instance, may declaim against spiritual pride, and in favour of humility, without being personally humble. A Diotrephes will regard every body as proud, who only refuses to be controlled by him. Many people, too, are proud of their fancied humility. Many, who are unwilling to make a *humble figure* in discharging the active duties of the Christian, will plead the absence of suitable gifts, as an excuse for the neglect of these duties. The churches have been full of such pride as this; and too often it has passed for genuine humility. Moses had some of it at the burning bush, when he made so many excuses of incompetence.—God was angry with him for this; and doubtless he is displeased with every one of his children, who still brings this same plea.

True lowliness of mind is a grace more rare than has sometimes been imagined. Would that there was more of it. It is the true foundation of christian activity, and the life-spring of filial confidence in God.

*A good Rule.*—The editor of the Boston Recorder, alleging that "the greatest evils of the periodical press arise from the irresponsibility of writers," particularly those who are anonymous, comes to the determination to admit no controversial articles into the columns of his paper, without being furnished with the real names of the writers. This he does for his own personal satisfaction, as well as for the public benefit, when extreme circumstances should require a disclosure.

This is an important rule for times like the present. It is true, as our brother editor says, a man will sometimes "shelter himself behind the editorial chair, and pour forth what he would be ashamed to utter in open sight; and if any evil ensues, the poor editor must bear it all, however unwilling he might have been to incur the responsibility." "We will not be the *bush*," he adds, "to cover those who wish to carry on an *Indian fight* with their theological adversaries." So say we; and for some years past, we have followed this determination.

Anonymous writers, who occasionally censure us for neglecting their favours, are desired to remember this declaration.

*Let Facts Speak.*—The enemies of missions often assert that there is no self-denial in those who devote themselves especially to this cause;

that their motives are, after all, *mercenary*, &c. Such facts as the following, copied from a Kentucky paper, are directly in point. Mr. Kingsbury, the narrator, is a man whose veracity will not be doubted:—

"Mr. Kingsbury states *as facts*, that Mr. and Mrs. Wood, two missionaries, recently left the mission in consequence of feeble health. They had laboured there diligently *ten years*. When they left, they received $150 to defray their expenses by way of Mobile to New-York, and thence to their friends. This is all they have received, or expect to receive, for ten years hard service among the Choctaws. And is this "*making money?*"

"Mr. Stuart and his wife laboured among the Choctaws five and a half years, and expended a considerable sum from their own funds. When in consequenne of ill health they left, they received to bear their expenses to Vermont, only $150. They took a less amount of clothing than they brought with them."

Such examples are of frequent occurrence, and their import is unequivocal.

*Signs of the Times.*—The following striking remarks are by the editor of the Connecticut Observer:—

"We live in a singular period. Changes occur, unexpected by the most sagacious. Changes which once would have been thought enough to occupy years, are now only the work of a day. There is, too, a mixture in the signs of the future; some seeming the harbingers of great blessings, and others the harbingers of almost unmingled evils. The principles of good and ill are in active exercise. A moral battle seems to have begun to rage in the world; and in the wide field of contest, as one or the other party gives way, the shouts of the victors, or the cries of the vanquished, are heard. A day of calm and of purity is indeed foretold in the word of God; and if commentators are not altogether mistaken in their interpretations, it is not far distant. But the earth must heave, and the volcano burst, and tempest rush through the heavens, and the ocean toss its billows on high, before this day of calm and purity can come in a world like this. It is only after a mighty struggle that the earth will sink down into the calm of a millennium. There must be, as it were, another deluge to purify the world from its pollutions; and it seems hastening on. By us, then, who are now on the stage, commotions, and toils, and perplexities, are to be expected. The energies of all are needed in the moral reformation of the world. Let us live for God, and then we need not fear the gathering ills of the future. Let us live for God, and the joys and the sorrows of the coming year will alike be the forerunners to us of endless years in a cloudless clime."

*Manual Labour Academy, in Germantown, Pa.*—"Independent of pecuniary difficulties," says the report of the trustees, "this institution is in a prosperous condition." The excellence and practicability of the system which has been adopted, seems at length to have been fully demonstrated. The academy now contains twenty-three pupils, and about ten more are to be added the next term. The institution has three officers, a principal, an assistant teacher, and a farmer. The ages of the students are from fifteen to twenty-eight years, and they are from different portions of the United States. Fifteen out of the twenty-three have the ministry in view. The studies are the same as those pursued at other academies. The quantity of labour performed was four hours a day, by which means the students "have more or less defrayed their own expenses, and established their healths, invigorated their constitutions," &c.—Improvements have been made upon the farm; and a work shop has been erected for mechanical purposes. The report closes as follows:—

"Eighteen months ago, the plan of uniting academic studies with useful and systematic bodily labour, appeared to us as an impracticable scheme, unsanctioned by the example of old institutions of learning, and incompatible with a student's life. And now there are already ten manual labour institutions in operation throughout this country, and others about to be established. The facts which they afford, demonstrate that this manual labour system, the same indeed which Franklin and such men adopted, and which was no novelty to the Persians, the Greeks, and the Jewish people; which Paul at Corinth experienced the benefit of; is one which will also enable an entire community, and the world, to educate themselves. The health preserving and life-saving labour of the hands, defrays the expenses of education.—Youth of genius and piety, born in poverty, need far less of charity to conduct them to public usefulness. Time and effort are almost all they require. Parents may have less of the overreaching anxiety to accumulate means for the education of their sons; the muscles deposited in the broad and numerous layers on their bones is a *patrimony* to each one of them for this object. And the day labourer may be informed, that the *same power* which he expends in toil, is, in his boys, a receipted school-bill."

*Sailing of the Reinforcement.*—We learn by the eastern papers, that Rev. Messrs. Tinker, Dibble and Baldwin, and Mr. Andrew Johnson, embarked with their wives, from New-Bedford, for the Sandwich islands, on the 28th ult. in the ship New-England, Capt. Parker. May the blessing of the Lord go with them, and prosper them.

*Notice.*—We are requested to state, that the next three days' meeting will be held in Westmoreland, on Thursday, the 26th inst. at 2 o'clock, P. M.; and that the clergymen in this vicinity are earnestly requested to attend. Also, that a similar meeting will be held at Bridgwater, commencing with Thursday of the week next ensuing.

*Sale of Pews.*—We are desired to state, that the pews in the presbyterian church in Bleecker street, will be leased at auction, on Wednesday, (to-morrow), at 10 o'clock, A. M.

*Error.*—In the report of the Trustees of the Oneida Institute, published last week, 4th column, 19th line, for "the *quarter* part of our students are sustaining themselves by their own efforts," read the *greater* part, &c.

*New Papers.*—The Christian Soldier, a paper issued at Boston, as successor of the Anti-Universalist. Price $1.50, in advance.

The "Boston Telegraph," professedly devoted to the "soul humbling doctrines of the gospel." This paper also takes up the subject of anti-masonry. Price $2.25 advance.

The Sunday School Journal, noticed a short time since, as issued at Philadelphia, by the A. S. S. Union. $2, advance.

New-Bedford Weekly Register, a political paper, decidedly in favour of good things.

*For the Western Recorder.*

THREE DAYS' MEETING.

Mr. Editor—I attended last week, for the first time in my life, a three days meeting. Will you permit me to lay before your readers, in few words, the result of my impressions concerning it? It was held in Dr. Norton's church, at the village of Clinton, about nine miles, as you know, from the place of your own residence.

The meeting had been previously advertised, and some special seriousness, with perhaps two or three cases of conversion, had become manifest. Prayer, also, had been offered, that the special blessing of the Lord might be realised on the coming occasion. There appeared to be deep solemnity upon the minds of the people, when they first assembled; and those who came from abroad, no less than the inhabitants of the place, seemed to be waiting in trembling hope of the manifestation of the Divine Presence.

I shall not go through with the whole of the details. There were several regular sermons preached, during the season, by Rev. Mr. Hyde, Mr. Coe, Dr. Weeks, and Dr. Lansing. The sermons were followed by exhortations from other clergymen, the object of which seemed to be to follow up and deepen the impression.—Several district meetings were held on Thursday and Friday evenings, for exhortation and prayer; and family and closet prayer were held in concert several times during each day. I did not learn the names of all the clergy who were present, and assisted in the exercises.—The number may have been ten or more.

The impression of the whole scene was that of a most favourable character. The season was like that of a precious Sabbath, prolonged indeed, but not to weariness. I saw not the least symptoms of irregularity, noise or confusion. There was the solemn awe, and the breathless silence, connected at the same time with that intense emotion, which we so often witness in seasons of powerful revival. The presence of God was deeply felt. His truth was earnestly pressed upon the hearts and consciences of the hearers. Christians were exhorted to awake, and sinners were chased out of their favourite hiding places and refuges of lies. The guilt, the hatefulness, the enormity of sin, were more insisted upon than the danger of punishment; and the glory of God, as manifested in his perfections, in his holy law, and in the provisions of his gospel, was the prominent object held out to show sinners the reasonableness of coming to immediate, unconditional submission. The most fervent exhortations were all based upon the fundamental doctrines. The question of personal, immediate, eternal obligation, was pressed home continually, with increasing effect, upon the minds of the penitent and impenitent. Nor was the appeal in vain. At the close of the first evening session, Christians arose by one consent, in token of their solemn engagement to awake to newness of life; and at every subsequent session, it became evident that they had been making progress in this work. The interest continued to kindle, till the church were melted into tears of tenderness and contrition; and united firmly in the ties of christian love. Sinners, also, became increasingly solicitous. Conviction fastened upon the minds of many. They saw the justice of God's claims; they were anxious to be made the subjects of prayer, and were willing to rise up in token of that anxiety. Some of them, also, gave favourable evidence of having submitted to God.

The closing scene will never be forgotten: But I cannot adequately describe it. About eighty came forward to the anxious seats; and more than twenty others arose to request prayers. When the benediction followed the closing hymn, you might see by the parting hand extended, and the tears of tender congratulation, that the brethren had realised no common season of enjoyment, and formed no ordinary purposes of vigilance, and zeal, and effort, in the vineyard of their divine Master. For one I can safely say, that I never before witnessed three such interesting days. The solemnities of eternity were continually present to my view; and no doubt much work was there transacted, which will tell with awful emphasis upon the records of the world to come. Let Christians remember the scene of this influence in their fervent prayers. Your's, as ever, NATHAN.

*For the Western Recorder.*

Mr. Editor—A citizen of Utica begs leave to ask the following question, viz:—

How long was Christ in promulgating his gospel? or from the time he began to preach, to the crucifixion?

As the writer solicits investigation, and not controversy, he thinks he is entitled to a candid answer in your next number. A. L.

Answer.—The period above alluded to, we believe, is generally allowed to have been not far from three years. Some commentators suppose it to have been more; others less. To ascertain the *precise* period, is perhaps not very important.

*For the Western Recorder.*

BIBLE SOCIETY.

The fourteenth anniversary meeting of the Utica and Steuben Bible Society, was held at Steuben on the 25th ult.; when the report of the proceedings of the Society was presented and accepted, and the following persons chosen officers of the Society, for the ensuing year:—

Robert Everett, *President.*
David Roberts, Thomas Jones, } *Vice-Presidents.*
William Francis, Timothy Griffiths, Esq. } *Treasurers.*
Thomas Sidebotham, Hugh P. Jones, } *Secretaries.*

"*Winslow*" may probably find a place in our next.

"*Huminitas*," alias "*Observer*," has detailed some rather delicate matters. We need his real name.

## POLITICAL.

### CONGRESS.

The Senate were still occupied, during the week before last, in the trial of Judge Peck.—The House had previously resolved to discontinue their attendance on the trial; but we observe nothing in their proceedings, during the week, which requires notice. The session must close on the 3d of March; one half of it has already expired; and much of the business of the nation will of course be left undone.

### STATE LEGISLATURE.

*Saturday, Jan.* 8.—No business of importance was transacted in either house, except that the standing committees of the Assembly were appointed by the Speaker.

*Monday & Tuesday, Jan.* 10 & 11.—We observe nothing in the proceedings of either house worthy of notice.

*Wednesday, Jan.* 12.—In the Senate, Mr. Foster introduced a bill, which was passed the same day, to change the annual town-meeting in Rome. The time fixed in the bill is the first Tuesday in February. [This bill has since passed the Assembly.]

In the Assembly, on motion of Mr. Turrell, the literary committee was instructed to enquire as to the propriety of dividing the income of the literary fund among the several academies, in proportion to the number of classical scholars therein, instead of the present mode. [It is now divided equally among the senatorial districts, without reference to the number of academies in each district; so that the academies in some of the districts receive three or four times as much as those in other districts, having an equal number of students.]

On motion of Mr. Otis, the committee on the judiciary were instructed to enquire into the expediency of passing a law allowing a party litigant in any court of law or justices court, to call on the opposite party as a witness, in relation to all matters of account in controversy between them, on the trial of the cause.

*Thursday, Jan.* 13.—No business of importance was transacted in either house.

*Friday, Jan.* 14.—The Senate were engaged most of the day in executive business.

In the Assembly, a bill was passed, relative to the removal of school-houses. It authorises their removal, with the consent of the school commissioners. At present it cannot be done, unless the district is altered.

## FOREIGN.

*Prospects of War in Europe.*—The New-York Daily Advertiser contains the following remarks on this subject:—

"The positive declaration of Marshal Soult, the minister of war for France, that *war was not expected by the government of that country*, must certainly have great influence in allaying the fears, and removing the expectations, both in France, and other parts of the world, of the near approach of a European war. It is to be supposed, that the French government, from the immediate and very deep interest which they must have in such an event, must have the best means of judging even of what is probable, and much more so of what is morally certain. And still it would be folly in the French government, in such an unsettled state of things as exists throughout Europe, not to be prepared for any exigency that is possible. Gen. Sebastiani, minister of foreign affairs, said in the Chamber of Deputies, that the armaments in the north were not indications of war; and that the government had the most positive hopes that peace would be preserved. We consider this the best evidence that the nature of the case admitted at that time, that *there was not an immediate nor a remote prospect of war with Russia.*

"These declarations of the above mentioned high officers of government, had an immediate effect in raising the price of the funds in the London market; which is decisive evidence that they were credited there.

"It is to be expected that we shall, from time to time, have reports, and rumours, and opinions, from England, and the continent, that war is upon the point of breaking out. And war may break out; but there is no substantial evidence at present that it is even probable. The evidence in fact is in favour of the continuance of peace. Nor can we imagine that war can commence so suddenly, as to take the world by surprise. We take it for granted, that before hostilities begin, there must be preliminary measures on the part of those who wage the war, that will most clearly indicate their intentions. If Russia intends to fight France, she must give some reasons to vindicate her determination. She *may* demand the restoration of Charles X., the release of the former ministry, the aid of the French government in suppressing the revolutionary movements in the Netherlands, and the re-union of Belgium to Holland, as a constituent part of that kingdom. Nothing of this sort has yet occurred, so far as has appeared abroad. Nor does it appear that even any formal complaints have been made against France, for any part of her conduct since the late revolution.

"Rumours of war, therefore, until something further of a more hostile character shall be manifest, should be received at this distance, with caution, and doubt. Such accounts, when unaccompanied by facts, are always questionable; and when made the basis of commercial or mercantile operations, are commonly unfortunate."

*Signs of a Spirit of Liberty in Canada.*—From the following article in the Montreal Gazette, it would seem that the Canadians contemplate the probability of following the example of the people of the United States, in separating themselves from the mother country. The late events in Europe have fired the world:—

"A change has taken place in the representatives of his majesty, and a new legislature has been convoked to transact the business of the country. It is most sincerely to be hoped, that by their united exertions, an end may be put to all party differences, and that an adjustment of all points of dispute may be obtained to the satisfication of all parties. The province is rapidly advancing in wealth; her commerce is extending, and her population increasing. With a good soil and a healthy climate; with great capabilities and valuable internal resources, her future destiny is easily seen: and the fostering hand of an enlightened legislature will tend much to advance the period when she will enter into comparison with the older countries of Europe, *and take her place among the nations of the world.*"

## DOMESTIC.

*The Indian Executed.*—By the following paragraph from the Charleston Courier, of the 1st inst. it will be seen, that in defiance of the undoubted authority of the supreme court of the United States, the state of Georgia has dared to take the life of the unfortunate Indian, George Tassels. Will this high-handed act be approved by the present administration?—

*Execution of George Tassels.*—We learn from the Georgia Athenian of the 28th ult. that "the execution of this unfortunate Indian took place on the 24th ult. A large number of persons were assembled on the occasion, among whom were some eighteen or twenty Indians." The Athenian notices the proceedings of the Legislature, upon the receipt of the order from Chief Justice Marshall; and adds, that no notice from the United States court was served upon Judge Clayton, or the sheriff of Hall county.

*Georgia.*—The National Journal, of the 10th inst., alluding to the execution of Tassels, by the state of Georgia, in defiance of the writ of error issued by Chief Justice Marshall, makes the following remarks:—

"The supreme court will assemble to-day, when it is probable that some action will take place on this question. The whole of the subject lies in a nut-shell. General Jackson comes into the presidential chair, and takes the oath to "*preserve, protect, and defend the constitution of the U. States.*" He invites Georgia to acts which are in violation of that constitution. Georgia, not slow to act on his suggestion, goes into the Indian nation, seizes an Indian who has murdered another Indian, and who, according to all usage, is amenable to an Indian tribunal, takes him out of the hands of his nation, tries him under laws which do not govern that nation, and by a court composed of strangers and *foreigners*, and condemns him to death. The Indian appeals to the supreme court of the United States, as the only tribunal competent to save him. That court, in the exercise of its constituted authority, issues its writ of error. It is served on the Governor of Georgia, is treated with contempt, and a determination is expressed to resist by force the execution of the judicial mandate. The Indian is executed in defiance of the supreme court."

The Journal appears to think, from the language of the organs of the administration, that there is no hope "of any action on the part of the President of the United States to sustain the supreme court in the execution of the laws."

*National Expenditure.*—A document transmitted from the treasury department, in answer to a resolution of the House of Representatives, passed at the last session of Congress, presents facts highly necessary to the formation of a proper estimate of the character and policy of the national government. It is a "Statement of the disbursements made since the adoption of the federal constitution, under the following heads: Fortifications: Light Houses: Public Debt: Revolutionary and other Pensions; and Internal Improvement; shewing, as far as practicable, the amount disbursed in each year, and in each state and territory." The statement comes up to the close of the year 1829, and exhibits the following aggregates:—

| | |
|---|---|
| There has been disbursed for | |
| Fortifications, | $13,420,639 24 |
| Light-houses, | 3,348,716 35 |
| Public debt, | 180,303,679 31 |
| Pensions, | 20,492,647 27 |
| Internal Improvement, | 5,310,930 11 |

The latter sum of expenditure, being that to which exception has been taken on the score of its prodigality, embraces "the building of piers, preservation of harbours, making roads, and removing obstructions in rivers." And of the amount here stated, $2,443,420 20 was expended on the Cumberland road, leaving for all other expenditures under the comprehensive head of internal improvements, $2,867,509 91 only.—*National Intel.*

*Awful Visitation.*—The Miners' Journal, of Jan. 8th, printed at Pottsville, Pennsylvania, says—"On Monday last a man was brought before a magistrate in our borough, on a charge of having attempted to rescue a prisoner from custody. On examination he denied the act of which he was accused, and with awful emphases, "hoped that the Almighty would strike him dead, if he were guilty." The words were no sooner uttered than he fell down speechless and insensible."

*Slaves in North-Carolina.*—The Milton (N.C.) Advertiser, of the 25th ult. says—

"We have learned from authority of the most undoubted kind, that the inhabitants of Newbern, Tarborough, Hillsborough, and their vicinities, are considerably excited with the anticipation of insurrectional movements among their slaves. Our informant, just from the latter place, states that considerable consternation exists among its citizens; that they have provided arms and ammunition, and are vigilantly patrolling every exposed situation. The inhabitants of Newbern being advised of the assemblage of sixty armed slaves in a swamp in their vicinity, the military were called out, and surrounding the swamp killed the whole party. It appears from various rumours, that Christmas morning had been selected as the period of rebellious motions."

*Territory of Huron.*—The erection of a new territory "at the far west," under this name, is again coming under discussion at this session of Congress. A meeting was held at Green-Bay, on the 25th of October last, to take this subject into consideration, and to solicit from the general government surveys of new portions of the country for the accommodation of settlers, and for the purpose of inviting thither the enterprising emigrant and capitalist. The state of New-York has a deep interest in this question. The importation of the articles produced in that country, such as lead, furs, peltries, sugar, and whitefish, and their transportation through the state, are well worth her attention. Of lead, there were exported from that country in 1828, 11,105,810 lbs. and in 1829, 13,343,150 lbs.—It is confidently asserted, that the greatest part of this trade may be turned to New-York, by way of the lakes and the Erie canal. This route is now preferred, to supply those who are employed in that trade with provisions and merchandise. The trade of Green-Bay at present, (a port at which vessels arrive and depart weekly, during the spring, summer and autumnal months), is estimated to exceed $500,000 per annum.

*Hudson and Mohawk Rail-Road.*—We learn by the Albany Argus, that the company are progressing rapidly in the construction of this rail-road, and that they contemplate having a locomotive engine in operation by the 15th of July next, between Lydius street, at Albany, and the brow of the hill at Schenectady. The whole work will be completed by the 15th of October next.

*Investment.*—It is currently reported in New-York and this city, that a wealthy English duke has ordered two millions five hundred thousand dollars to be invested in American stocks.—*Alb. D. Adv.*

*Canal Tolls.*—The tolls collected at Rochester, during the year 1830, were $150,128.83; in 1829, $98,518.17; increase, $51,610.66. The amount of flour entered at that place during the past season, was 257,484 barrels.

*Valuable Cargo.*—The steam-boat Uncle Sam, from Vicksburgh, arrived at New-Orleans on the 3d ult. with two thousand two hundred and forty-six bales of cotton.

Alanson Bennett, Esq. of Rome, is appointed surrogate of the county of Oneida, in the place of Henry A. Foster, resigned.

*For the Western Recorder.*

WESTERN EDUCATION SOCIETY.

QUARTERLY REPORT.

*Donations from Sept.* 16, *to Dec.* 16, 1830.

| | |
|---|---|
| *Auburn*—From a Friend, | $1 50 |
| *Ashville*, Chatauque co.—Female Association, by Miss Leonard, | 1 00 |
| *Bowman's Creek*—Female Association, by Mrs. C. Wadsworth, | 10 00 |
| *Baldwinsville*—Female Association, by Mrs. D. S. Chapin, | 3 37 |
| *Clinton*—Dea. I. Williams, on the College Hill scholarship, | 18 75 |
| *Caroline*, Tomp. co.—By D. L. Bishop, | 3 50 |
| *Danby*, do. —By a Friend, | 3 00 |
| *Genoa*—1st Pres. Cong'n, by Dea. Bradley, $15: Fem. Benev. Society, by M. Bradley, treas'r, $20.47, | 35 47 |
| *Lowville Square*—By Paul Abbot, | 4 89 |
| *Linklaen*—Fem. Ass'n, by Rev. I. Adams, | 2 00 |
| *Mount-Morris*—Do. by Mrs. O. Stanley, | 10 00 |
| *Manlius*—Fem. Ass'n, by Mrs. E. Ewers, | 1 00 |
| *Oneida Association*—By. Dr. Norton, | 6 31 |
| *Rochester*—Fem. Ass'n 1st Presb. Ch'h, by Mrs. J. K. Livingston, treas'r, | 42 13 |
| *Scottsville*—Wm. H. Hanford, | 5 00 |
| *Sparta*—By Wm. D. M'Nair, agent, | 10 00 |
| *Springfield*—Fem. Ass'n, by Miss Rosetta Parmelee, $8.72: Articles, $26.73, | 8 72 |
| *Utica*—Fem. Ass'n, by Mrs. T. Hastings, on the Lansing scholarship, to complete the first annual payment, $35.60: On the scholarship of an unknown friend, semi-annual payment, by Rev. S. C. Aikin, $37.50, | 73 10 |
| *Whitestown*—Fem. Ass'n at York Mills, by Miss H. Everest, | 5 00 |
| Amount of donations in cash, | $291 44 |
| Cash received for articles sold, | 83 59 |
| Amount of receipts in cash, | $375 03 |
| " " in articles, | 26 78 |
| Total, | $401 81 |

As the Corresponding Secretary was not engaged in the service of the Society but about four weeks in the course of this quarter, and as no other travelling agent has been employed, the amount of receipts is comparatively small.

In the settlement which was made with the Secretary, at the resignation of his office, there was found due to him, for arrearages on his salary, since August, 1828, when this Society became connected with the American Education Society, the sum of $222.65; which, deducted from the amount of receipts for the quarter, leaves only $152.38 to be transmitted to New-York, and applied for the support of beneficiaries.

In view of the very pressing necessities of this Society, at the present time, as presented in a late communication of the American Education Society, it is most urgently requested that every friend to the education cause would make a special effort, the present winter, to sustain this important enterprise.

By order of the Executive Committee,
JA's EELLS, *late Cor. Sec. W. E. S.*
*Westmoreland, Jan.* 4, 1831.

☞ Donations from several places, forwarded the last quarter, but not received till after the quarterly meeting, will be acknowledged in the next quarterly report.

*For the Western Recorder.*

AUBURN THEOLOGICAL SEMINARY.

The Treasurer of the Theological Seminary, at Auburn, N. Y. acknowledges the receipt of the following sums, exclusive of amounts previously acknowledged by collecting agents, for the year ending Jan. 1, 1831:—

| | | |
|---|---|---|
| 1830. | Lemon Gaylord, Otisco, $5; Amos C. Cowles, do. 20; Eb. Cowles, do. 2; for erection s. w. edifice, | $27 00 |
| Jan. 20. | Henry W. Delavan, Ballston, for do. | 50 00 |
| Feb. 9. | Deacon Bradley, balance of Genoa subscription, for do. | 3 00 |
| 24. | Stephen Van Anden, Auburn, for do. | 50 00 |
| | Clark B. Hotchkiss, do. for do. | 20 00 |
| Mar. 9. | Capt. Abel Hart, Candor, avails twenty bushels of wheat, | 18 21 |
| May 11. | By Deacon Bradley, exec'r, &c. estate of Miss Serene Isaacs, col'd woman, late of Genoa, | 25 00 |
| June 10. | Rev. Elisha Yale, being cong. collection Kingsborough, Montgomery county, by Dr. Perrine, | 10 00 |
| 19. | For erection of sem. w. edifice, by E. Marsh, agent—Nath'l Marvin, New-Haven, 1; John Fine, Ogdensburgh, 25; J. Arnold, do. 5; Wm. Bacon, do. 5; Seth B. Roberts, Rome, 5; A Friend, 1; Rev. Wm. Weeks and others, Paris, 15: At Clinton, Ozias Marvin, 4; Oren Gridley 5; A. S. Norton, 3; R. Bliss, 4; F. Taylor, 6; E. A. Morse, 1; John Powell, 1; Isaac Williams, 3; G. Benedict, 2, | 86 00 |
| | By Dr. Richards—Joseph Russell, 25; Dr. G. Corning. 25; Dr. T. Blatchford, 15; Lockwood & Redfield, 20; Col. Derick Lane, 10; all of Troy, | 95 00 |
| July 22. | Walter Brinkerhoff, New-York, sub. | 5 00 |
| 26. | For erection of sem. w. edifice, by Dr. Richards, viz:—Henry Dwight, Geneva, 50; Mr. Sam'l M'Coun, Troy, 100; John M'Coun, do. 50, | 200 00 |
| July 27. | Gerrit Smith, Esq. by Dr. Richards, | 100 00 |
| Aug. 11. | Hiram Smith, of Smyrna, note and int. | 11 00 |
| 21. | Bal. of cong. collection at Syracuse, by Mr. Mills, | 3 65 |
| Sept. 7. | Donation from Sol'n Bliss, Cazenovia, | 10 00 |
| | Do. in books, Rev. H. Strong, Phelps, | 10 00 |
| | Do. for erection sem. w. edifice, by Mr. Johnson, ag't—*Rose*, E. Flint, 50cts. S. Beden, 25cts. A. Shepherd, 1:—*Port-Bay*, E. Benjamin, 1; J. Widder, 1; A. Talcot, 1; R. Wells, 25cts. *Wolcott*, L. Hendricks, 1; W. Seymour, 1; H. Mack, 1; J. L. Brinkerhoff, 1; W. Plank, 1; Cash, 1.50; S. Ledyard, 1: *East-Bloomfield*, A. Munson, 5; S. H. Steel, 1; Timothy Pruel, 3; Cash, 5; Do. 1; D. Tomlinson, 1; J. Adams, 1; S. Emmons, 1; Cash, 50cts. *Livonia*, A. Bucher, 1; D. George, 1; Mary Cleveland, 3; Maria Bucher, 2; C. Mason, 2: *Knowlesville*, A. H. West, 50cts. G. W. Graves, 1; J. Wood, 1; Z. Sheldon, 2: *Riga*, S. Morse, 2; E. Morse, 1.50; Hub'd Hall, 2; A. Fitch, 25cts. N. Frost, 25cts. P. Garbutt, 2; C. Hall, 1, | 53 50 |
| | For support of Professors, int. on Riga subscription, col. by H. Brewster, | 8 60 |
| Nov. 1. | For Professors' disp. fund, being a donation from H. Ely, Esq. Rochester, | 105 00 |
| | Rev. Henry Ford, interest on note, | 10 00 |
| | Mrs. Martha Campbell, do. | 6 00 |
| | *Rochester*, E. & J. Hills, for erection s. w. edifice, 25; Abner Wakeley, for do. 25, | 50 00 |
| Nov. 24. | *Ithaca*, B. Johnson, 10; W. P. Luce & Nichol, 40; N. Herrick, 5; A. St. John, 10; Sarah Miller, 10; Daniel Bates, 10; J. Esty, 5; B. J. Halsey, 2; W. Lessly, 2; G. P. Frost, 3, | 97 00 |
| | From two Friends at Buffalo, | 2 75 |
| | H. Dwight, Esq. Geneva, check payable in January, | 50 00 |
| 27. | Rev. H. P. Strong, in part avails of his agency in New-York; his agency not closed, | 56 00 |
| | Donation of window sash, for west edifice, from C. Lombard, Elbridge, | 58 72 |
| 28. | By Richards & Eddy, agents, in New-York, viz: D. A. Lord, 100; Rufus Leavitt, 50; P. Perit, 50: James Brown, 50; George Shipman, 50; J. Corning, 50; F. Howe, 25; E. Lord, 25; Cash, 25; A. Fisher, 20; S. S. Nelson, 20; M. A. Tomlinson, 20; J. Rankin, 20; H. Holden, 20; D. Oakley, 20; J. Brewster, 20; J. Burnham, 20; P. R. Starr, 20; S. Knapp, 10; D. Sibley, 10; M. Kelso, 3; C. Dillingham, 5; T. Smith, 5; E. Wheeler, 5, | 643 00 |
| | E. & J. Pease, sub. for s. w. edifice, | 50 00 |
| | Donation from N. & A. Seymour, Rome, bill of stone ware, | 21 80 |
| | By Rev. Mr. Stow, for erection s. w. edifice: From sundry individuals in Mr. Beman's congregation, Troy, $300; Ladies in Mr. Tucker's do. do. 50; Capt. Grant, 8; Sundry individuals in Albany, 90, | 448 00 |
| | Total, | $2384 32 |

RICH'D STEEL, Treasurer.
*Auburn, Jan.* 8, 1831.

CENTRAL AGENCY.

The affairs of this department of the home missionary enterprise have been very successfully conducted during the past year, by the agent, Rev. Ralph Cushman. Since his removal to the valley of the Missisippi, his place has been temporarily supplied by Mr. C. Hall, assistant secretary of the Parent Society.

We are now happy to announce, that Rev. O. P. Hoyt, late minister at Potsdam, N. Y. has been engaged as permanent Agent and Corresponding Secretary of the Central Agency, and will enter immediately on the work. From his deep interest and experience in the cause of Domestic Missions, the destitute and feeble churches on this field have reason to hope for an efficient sympathy.

All communications for the American Home Missionary Society, from within the agency, are in future to be addressed to *Rev. O. P. Hoyt, Cor. Sec'ry Western Agency, Utica.*

ABSALOM PETERS,
Cor. Sec'ry A. H. M. Society.
*Jan.* 15, 1831. 2w

NOTICE.

The next stated meeting of the Presbytery of Oneida will be held at the lecture room of the Bleecker street presbyterian church, Utica, on Tuesday the *first* day of February, at eleven o'clock, A. M.

Reports of all that has been done by our churches for benevolent objects will be expected at the commencement of the session, agreeably to a resolution passed at the last annual meeting. R. EVERETT, *S. Clerk.*
*Utica, Jan.* 15, 1831.

MARRIED,

At Hamilton, on the 9th inst. by Rev. Mr. Sears, Mr. *Dyer P. Edmonds*, of Clinton, to Miss *Avaline Amelia Chapin*, of the former place.

*New Agents for the Recorder.*

| | |
|---|---|
| Smithville-Flatts, E. Perkins | Maine, F. S. Slosson |
| Georgetown, S.B. Hitchcock | Deposite, Dr. T. Mather |
| Cannonsville, Dr. Comstock | Union, Rev. Jno. Ward |
| Centre-Lisle, E. W. Glezen | Lisle Village, N. Marsh. |


NEW BOOKS.

JUST received at the Depository of the American Sunday School Union, Utica—
Life of St. Paul: Grand Father Gregory:
Evening Recreations, in a series of Dialogues on the Geography and History of the Bible:
Life of Mrs. Judson, with an account of the Baptist mission at Burmah:
Jesus Christ the Child's best Teacher:
Mary Scott, or the Child I loved at the Sunday School: The Hills:
Together with an entire assortment of the Union's Publications.
Orders addressed to the Agent, No. 137, Genesee st. will receive immediate attention. *Jan.* 18, 1831. 1

LEFT at our Bake-House, about the middle of October last, a Keg or Half-Barrel of HONEY. The owner is requested to call, pay charges, & take it away.
*Utica, Jan.* 18, 1831. I. & I. THURBER.

GOODS AT COST.

THE Subscribers, wishing to close the concerns of the late firm of SHEARMAN & THOMSON, as soon as may be, offer their Stock of Goods, in lots to suit purchasers, for cash or approved paper, at *COST*.
ROBERT SHEARMAN.
SAMUEL THOMSON.
*Utica, Jan.* 11, 1831. 2w4

WILLIAM WHITELEY,

MUSICAL INSTRUMENT MAKER, and MUSIC SELLER, on the corner of Genesee and Whitesboro' streets, No. 29, up stairs, Utica.

Patent and all other Flutes, Clarionets, Flageolets, Fifes, and all other Wind Instruments, Bass Viols, Violins, Bows and Strings, Bassoons, Serpents, and Clarionet and Bassoon Reeds, wholesale and retail.

☞ Instruments repaired. *Jan.* 11, 1831. 2m3

THOMSON'S
CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel, opium, nitre*, and *ratsbane*. ☞ Prepared by George F. Fowler, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

APPRENTICES WANTED.

TWO Boys wanted, as apprentices to the Looking-Glass Business. None need apply but those from the *country*, under sixteen, whose education has been strictly of a moral character, and whose habits have uniformly corresponded with the same. Apply soon, to
*Utica, Jan.* 4, 1831. W. M. GAYLORD.

NEW BOOKS.

HASTINGS & TRACY, No. 94 Genesee-street, have just received the following books:—
Atlantic Souvenir, for 1831, Murray Street Discourses, Advice to Young Christians, Memoirs of Dr. Payson, (new supply); Blake's Botany, Parkhurst's 1st Lessons, Worcester's First Book of Geography, Mental Discipline, by J. F. Burder, Bush's Life of Mohammed, Scott's Demonology, Thorough-Bass Primer, by J. F. Burrowes.
H. & T. have a general assortment of Theological, Medical, School and Miscellaneous Books, and a supply of stationary, now on hand, and for sale on the best terms. *Utica, Dec.* 28, 1830.

MUSICA SACRA.

THE 9th edition of the Musica Sacra is just published and for sale by HASTINGS & TRACY.
*Dec.* 28, 1830.

A FRESH SUPPLY OF GROCERIES,

JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—
100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:
50 hhds. St. Croix, Muscovado & N. Orleans Sugars:
50 boxes Loaf & Lump Sugars: 40 hhds. Molasses:
200 boxes Bunch, Muscatel and Bloom Raisins:
80 kegs Raisins: 100 boxes Herring:
40 bags Coffee: 250 qtls. Cod & Scale Fish:
100 bags Shot, assorted numbers, &c. &c.
Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
*Utica, Nov.* 5, 1830. WILLIAM PAUL.


NOTICE is hereby given, that an application will be made to the Legislature of the state of New-York, at the next session thereof, for the passage of an act to incorporate a company, to make and construct a Rail-Road from the city of Troy, by way of Lansingburgh and Waterford, through Ballston or Saratoga Springs, and the counties of Schenectady, Montgomery, Herkimer, and a part of Oneida, to Utica, or by some other convenient route from Waterford, with a capital of six millions of dollars, with the right to increase the same, if necessary, and with the privilege of contracting with the Union Bridge Company, for connecting the passage of the Hudson with said bridge.
*Lansingburgh, Dec.* 13, 1830. 1w6

## POETRY AND MUSIC.

### LATE AT CHURCH.

From a little poem, entitled, "An affectionate Hint respecting Public Worship," which has been copied from the "Friendly Visitor," into the columns of a Welch Magazine, (Goleuad Cymru), we present to our readers, by special request, the following pithy extract:—

See! Satan's slaves to scenes of riot go,
By day and night, through rain, or hail, or snow!
And shall some visitor, or worldly care,
Detain believers from the house of prayer?

Forbid it, Lord! revive thy people's zeal;
The lukewarm plague among thy children heal:
Ye heirs of bliss, whom Jesus often meets,
Whene'er his house is open, fill your seats.

Jehovah loves the temples of his grace,
More than the tents of all his chosen race:
Blest is the man whose seeking spirit waits
On all the means of grace in Zion's gates.

Bear with me, while I say the crime is great,
Of those who practice coming in too late;
As if God's service were by far too long,
And none rejoice to praise him in a song.

Shall pew doors rattle, hats and pattens move,
To shew how you the service disapprove?
Disturbing those who come to praise the Lord,
And even while they listen to his word.

A little less indulgence in the bed;
A little more contrivance in the head;
A little more devotion in the mind,
Would quite prevent your being so behind.

Suppose an earthly prince should condescend
To bid you to his banquet, as a friend;
Would you not try all means within your power,
To be in court at the appointed hour?

Shall such attention to a worm be given,
And be refused to the God of heaven?
Who can expect to be by Jesus blest,
If absent when he comes to meet his guests?

O! what a pleasing sight it would afford,
If all were waiting for to praise the Lord;
Each seat were occupied, and all the throng
Ready to join in one harmonious song.

My brethren, this might mostly be the case,
If we were lively in the christian race;
Then every hindrance would be laid aside,
To see and hear of Jesus crucified.

If you complain you have so far to come,
Set out a little sooner from your home:
But those who live hard by have no excuse,
Except in idleness, or sleep, or use.

I grant, lest I should seem to be severe,
There are domestic cases here and there,
Age, illness, service, things quite unforeseen,
To censure which I surely do not mean.

But such will not, (unless I greatly err),
Among the prudent, very oft occur;
And when they do, you surely should endeavour
To come at last; 'tis better late than never!!

### MUSIC IN REVIVALS.

The Evangelist and the Recorder are both accustomed to use great plainness of speech. Both, therefore, are bound to exercise patience, in cases where they chance to disagree in sentiment. However, as the Evangelist of the 8th inst. contains two articles relative to the subject of singing in revivals, which are intended, in some measure, as strictures on previous strictures that appeared in our own columns on this subject, we feel disposed to add a few words by way of rejoinder.

As to the first of the articles contained in the Evangelist, (in the form of a communication), we remark, that the writer has unfortunately misrepresented our meaning almost from beginning to end; and yet, so perfectly plain and simple were our statements, that he need little more than be referred back to them, for the explanation desired. Some apology for his mistake may be derived from his signature—"A *Singer*, but not a *Musician*."

The Evangelist, even in the person of its editor, seems to have been scarcely more fortunate. We quote the remarks of the editor entire, interspersing them, for the sake of brevity, with an occasional word of comment:—

"*Singing in Revivals.*—A writer in the Utica Recorder, who speaks oracularly on this subject"—[that is, as if he were to say in grammar, that "a verb must agree with its nominative case;" in arithmetic, that "five times six are thirty;" or in poetry, that syllables, accents, and pauses must be arranged with some special reference to the laws of versification]—"has courteously given vent to his prejudices [?] against the kind of music of which we have been inserting specimens in the Evangelist."

Here, though the Evangelist quotes but a part of our remarks, we see no reason to complain. He quotes us a follows:—

"We view with unmingled regret, the recent efforts of the New-York Evangelist to extend the circulation of such wretched pieces of music as have occasionally found their way into its columns. The editor, we hesitate not to say, is thus literally pulling down with one hand, what he is striving to build up with the other. He is strongly desirous of a reformation in church music, in point of spirituality; a thing most fervently to be wished. Why, then, pour upon the public a species of trash, which, to every *pious cultivator*, is felt to be a thousand times more secular, and light, and vain, and worthless, than any thing which appears in the ordinary field of cultivation? The thing is entirely wrong; and among enlightened musicians, who love the purity and holiness, no less than the decent propriety of sacred praise, there is, and ever can be, but one opinion respecting it.

"There are melodies sufficiently simple, which all might feel to be chaste and effective. Let such as these be more extensively circulated; and for this purpose, we should be quite willing to see a small collection of them attached to a volume of revival hymns. But to encourage such a wretched book as the Lyre"—[the writer here reminds us, that the title of the book alluded to, is "Zion's Harp, published by the Messrs. Jocelyns, and recommended by Rev. Mr. Nettleton"]—"issued some time since at New-Haven, or such a promiscuous selection of pieces, "good, bad, indifferent, and detestable," as is now getting up at New-York, is certainly more than we can do in good conscience."

Having thus quoted us, he proceeds:—

"We know that Mr. Hastings, the editor of the Recorder, is a tried friend of revivals, and much acquainted with their history, and decidedly in favour of those measures which God has seen fit to connect with revivals. He cannot be ignorant, therefore, of the use which Mr. Nettleton, and many other preachers, have made in revivals, of those simple, pathetic hymns and melodies of which many have been published in the Evangelist, and in the Christian Lyre."

Here our brother editor seems to be wanting in proper discrimination. We are well acquainted with Mr. Nettleton, and have yet to learn that he differs materially from us in reference to this subject. Besides, it is not the real simplicity or pathos, but the total want of these qualities that we deprecate.

"We do not know of a minister, who is much conversant with revivals, who has not been led by experience to attach great importance to the use of these means of promoting the work. Often have we known cases, where people have sent great distances, and put themselves to much expense and inconvenience, to obtain copies of such hymns and music, for use in times of revival.

"Now, with all this unanimous consent of men who have been active in revivals, we confess our surprise that so firm a friend of revivals as Mr. Hastings, should have admitted into his excellent and thorough going paper, remarks of the tenor of those which we have quoted."

Music, unhappily, forms no part of the education of good ministers. It is not wonderful, therefore, that in the business of practical adaptation, they should not always be found to separate the "precious from the vile." Mr. Nettleton, however, often found himself obliged to tolerate, for the time being, things which could not at once be remedied; and to avail himself of temporary expedients, which he would by no means recommend for general adoption. That he has done so on the subject of music, is evident from the fact, that nearly two-thirds of the *melodies* which he recommends in Zion's Harp, are such as are approved by cultivated musicians; while of the "rude," the "tasteless," or the "detestable," scarcely one of the *baser sort* appears. If the *harmonies* are greatly defective, perhaps, as he was no musician, the compilers have been chiefly in fault. It was manifestly his intention, in recommending the Harp, to lend his sanction chiefly to good music.

But the editor of the Evangelist proceeds:—

"We own we feel a little curious to see the book which this writer [meaning ourselves] proposes, of tunes which shall approve themselves to the taste of a man who condemns the music published in the Evangelist, and "revival hymns," which we suppose are to be of the same highly cultivated character. We suspect there would be one small difficulty in the way of its introduction to general use. It would be so very refined and perfect, that common people could neither understand, nor feel, nor use it."

Here we beg leave to say, that the very book, which, as a whole, we so much dislike, contains a small number of approved specimens; two of which, at least, have been copied into the columns of the Evangelist, as set to the words—"Hearts of stone," &c., and "From Greenland's icy mountains." In addition to these, there are Woodstock, and the Moravian, and the Vesper Hymns, and perhaps a few more in the first number, not sent to us.

Such as these, it seems, neither the compiler, nor the editor of the Evangelist, has thought too refined and perfect for common people. Had they thought this, they would not have published them. But these are fair specimens of what musicians mean by chaste simplicity; and enough of them are to be found, without having recourse to street ballads, love ditties, war songs, fife melodies, and to such shapeless vulgarities as contain nothing which is either melodious or rhythmical; the most of which, to those who have the least acquaintance with music, are inseperably connected with associations that are either secular, vulgar, libidinous or profane. As to the poetry, we have less to say, and are willing to pass over it in silence.

The editor closes with the following remarks:

"What will be done, when the body of the community have become fully cultivated in music, we cannot say. But as things are, we believe that experience is the best guide in practical matters, and that those who would aid revivals by singing, had better use such hymns and music as all experience has proved is best adapted to the end. And that, *we know*, is such as we are trying to promote."

But the difficulty is as we have before said—want of proper discrimination. We do not complain at all of the general design, but of the manner of its prosecution. Nor would we by any means fail to profit by experience; yet we insist upon it, that the result of this experience has been misinterpreted.

We have already said, in our former articles, that the worst of music must often be *tolerated*, when that which is good cannot be successfully introduced. But how different is this from recommending the bad for general circulation, and thus virtually calling it good music!

Going into a revival, when the *neglectors of music* suddenly awake to righteousness, we expect of course to hear in the little meetings, occasional performances, which, though disgusting to the cultivated ear, are found, in the excited circumstances, to subserve the purposes of edification. And here; for the the time being, though compelled to hear, "*Drink to me, only*," "*Auld Lang Syne*," "*Lovely Nancy*," "*Nancy Dawson*," or even "*Yankee Doodle*;" all of which, by the way, and many more, have in some cases actually been heard; we should still feel bound to hold our peace and be quiet. But would this be a sufficient reason for us to introduce such melodies into our columns, tainted as many of them are, with the vilest associations; and thus recommend them for general adoption in time of revivals? The thing would be perfectly absurd. Not to say, that the compiler or the editor before us have done any thing equal to this, we do feel solemnly bound to say, that they have greatly offended against the important principle here involved; and that thus continuing to do, they will inflict a wound upon the interests of church music, of which they are little aware.

We are not here presuming to palm our individual opinion upon the public, as of any special authority. Let all the details of musical cultivation be searched. Let every respectable writer on the subject be examined. After all, the result will be, a *less charitable* decision than the one we have now hazarded.

## MISCELLANEOUS.

### POWER OF GODLINESS.

The following facts, stated by Rev. C. Simeon in a missionary sermon preached in London, are striking illustrations of the power which a *holy man* exerts over the hearts and consciences of the wicked:—

Look at the missionary, Swartz, one who has but lately been called to rest, after half a century spent in traversing thousands of miles, and that in a burning climate. Blessed with innumerable seals to his ministry, this man had acquired among a barbarous and lawless banditti—hordes that live by war and plunder carried on against one another, and all around them—this man, I say, as one evidently engaged only on a heavenly design, was suffered to pass with his catechism through contending parties of them, unsuspected, unmolested. They said, "Let him alone; let him pass; he is a man of God." This apostle of our own day has saved the inhabitants of a fort from perishing by famine, when the neighbouring heathen have refused to supply it with provisions, on any other assurance than that of his word. Even that tyrant, Hyder Ally, while he refused to negotiate in a certain treaty with others, said, "Send me Swartz; send me the christian missionary," said this Mahomedan: "I will treat with him, for him only can I trust."

### METHOD OF READING THE GOSPELS.

There is scarcely any part of the sacred volume, especially of the new testament, how often soever he may have read it, which will not, upon a careful re-perusal, furnish a Christian with new matter of instruction and reflection. If those persons who have leisure and ability for the pursuit, would frequently read the gospel history, each time with a view to some particular point of inquiry, they would find their labour repaid, by a clearer insight into the force and consistency of all its parts. For instance, I would at one time study the narratives of the Evangelists, with a view to the peculiar opinions which the Jews entertained concerning their expected Messiah. I would read them again, with reference to the personal character and conduct of our Saviour; at another time, for the purpose of comparing all the parables which speak of the kingdom of heaven; at another with an eye to the fulfilment or abrogation of the Mosaic law; and lastly, with a particular attention to that important and capital feature of the gospel dispensation, the office of our blessed Saviour. In pursuing our inquiries on this head, we shall find our attention particularly drawn towards the gospel of St. John; which tells us a great many things, about which the other evangelists are silent; and takes but little notice of others, upon which they enlarge.—*Bishop Bloomfield.*

### CONVERSATION IN THE STAGE.

My child has more than once come home quite angry and troubled at what she has overheard said about me in the stage coach. "Why, father, they declared that you said so and so, at ——, the other day, and you were not there; for you were miles from home then." "I know it child."

"I had a good mind to speak myself, and let them know who I was. Don't you mean, father, to tell them of it?"

"If I should, child, there would be another tale to put down to-morrow. Don't be concerned. One story drives out another. Had I any way of knowing when they came to the *last*, perhaps I might be at the trouble of correcting *that*."

"But, father, are so many things said that are not true?"

"There was a rule, my child, which your great grandfather, who lived to be a very old man, laid down for himself, and taught me. And, as I have found it hold pretty true, I will now teach it to you. "Take two fourths of what you hear to be certainly false; the third quarter probably *so*, and the last doubtful." Your great grandfather, so far from being of a morose or melancholy temperament, was cheerful, both by constitution and on principle; but he was a man of much experience, and of wise observation."

### PRACTICAL ILLUSTRATION OF DOCTRINE.

One day, since Mr. Kneeland has been lecturing in Boston, holding forth the doctrines of Fanny Wright against what he calls "Political Orthodoxy," I witnessed an illustration of his doctrine, by a hopeful disciple. Being in a store in that city, a young man came *staggering* in, and with the peculiar winks and nods of a drunkard, immediately began to unburthen his mind. "Hey! all you; whose business is it? Let's have something to drink; never mind; Santa Croix; old Jamaica spirit will do; none of your business; my name is M——; I'm a deist; I'm a goin' to see Mr. Kneeland. I say the orthodox are doing bad to this people; orthodox want to deceive; will ruin this city. I'll see Mr. Kneeland: I'm a deist, and I'll prove my doctrine. Will you dispute with me? I will prove it; when I am dead, this body lies down, and all is well; I'll dispute the orthodox! None of your business if I do drink something." Thus he went on, belching forth his praises of deism and cursing orthodoxy, till he was made to understand that he *must* leave the store, and probably would do well to present himself before Fanny's high priest, and there make his offering.—*Boston Recorder.*

### MORAL DANGER FROM LARGE CITIES.

The influence of large cities on the destinies of a nation is not enough considered by our christian politicians. They are the centres of wealth, of intercourse, of cultivated intellect, and of physical force. How often has France been revolutionised or controlled by her "good city of Paris." In monarchical governments, the power of the police may prolong order and tranquility, against the popular feeling. But not so in our republic. The next election turns out the officers who have counteracted the popular clamour, and conforms the administration to the state of society, however vicious. We shall never be revolutionised in the *country*; but our *cities* may subvert our republic. It is a problem yet to be solved, whether a police can be maintained in our cities. *There* hang all my fears concerning the liberties of my country. It is in the cities that infidel disorganisers hatch the cockatrice egg, and bid the waters of pollution roll.—*Beecher.*

### VICISSITUDES OF LIFE.

Bajazet, a proud Emperor of the Turks, being taken prisoner by Tamerlane, a Tartarian Emperor, was bound by Tamerlane in chains of gold, and used for a footstool when he mounted his horse. And when Tamerlane ate meat, he made Bajazet gather the crumbs under his table, and eat them for food.

The victorious Emperor, Henry the IV. who fought sixty-two pitched battles, and for the most part came off victorious, fell to that poverty and misery before he died, that he was forced to petition to be a prebend in the church of Spire, to maintain his old age, which the bishop of that place denied him; whereupon he broke forth in that speech of Job—"Have pity upon me, O ye my friends, for the hand of the Lord hath touched me." He died of grief and want.

### SELFISHNESS.

When every man is his own end, all things will come to a bad end. Blessed were those days, when every man thought himself rich and fortunate by the good success of the public wealth and glory. We want public souls; we want them. I speak it with compassion; there is no sin and abuse in the world that affects my thoughts so much. Every man thinks that he is a whole commonwealth in his private family. "All seek their own." *Bishop Hackett.*

### MEANS TO PRESERVE MERCIES.

1. Be thankful for them.
2. Receive them as mercies, not as dues.
3. Prepare to part with them.
4. Expect the continuance of mercies from God; he is the strength of our life, the staff of our bread, the breath of our nostrils, and the length of our days.

Lorenzo being asked who were the greatest fools in the world, answered, "Those who put themselves in a passion with fools."

### NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

| | | | |
|---|---|---|---|
| *Ashes.* | | *Leather.* | |
| Pot, 100lbs. | $5 13a | Sole, oak tanned, lb. | 20a25 |
| Pearl do. | 5 69a | —— hemlock | 18a22 |
| *Candles.* | | Dressed up. side | 1 75a2 67 |
| Mould - - | 9a10 | Undressed do. | 1 50a2 25 |
| Dipped - - | 9a | *Molasses.* | |
| *Clover-Seed.* | | New-Orleans, gal. | 28a30 |
| Per lb. - - | a11 | *Oil.* | |
| *Coffee.* | | Whale, gal. - | 34a35 |
| Havana - | 9a10 | Sperm, summer | 65a67 |
| Java - - | 12a13 | —— winter | 80a85 |
| *Cotton.* | | Linseed, - | 83a85 |
| Upland - | 9a11 | *Provisions.* | |
| Louisiana - | 12a13 | Beef, mess, bbl. | 8 75a9 12 |
| Alabama - | 11a12 | —— prime | 5 62a6 12 |
| *Feathers.* | | Pork, mess | 14 50a |
| Live American | 34a36 | —— prime | 10 50a |
| *Fish.* | | Hams, north. lb. | 10a11 |
| Dry cod, cwt. | 2 37a2 50 | Butter, N.Y. dairy | 12a15 |
| Scale - | 1 50a1 62 | Hog's Lard - | 8a9 |
| Pickled, bbl. | 3 00a3 25 | Cheese - - | 6a8 |
| Mackarel, No. 1 | 5 87a6 00 | *Rice.* | |
| Shad, Con. mess | 8 85a8 50 | Prime, 100lbs. | 3 12a3 25 |
| Herring - | 2 27a3 00 | *Salt.* | |
| *Flax.* | | Turks-Island, bush. | 45a46 |
| American, lb. | 7a8 | Liverpool ground | 38a40 |
| *Flour & Meal.* | | *Sugar.* | |
| N.Y. super. bbl. | 6 00a6 12 | Havana, white, lb. | 11a14 |
| Western (canal) | 6 12a6 37 | —— brown - | 8a9 |
| Rye flour - | 3 87a4 00 | New-Orleans - | 7a8 |
| Indian meal | 3 62a3 75 | Loaf - - | 17a19 |
| *Grain.* | | Lump - - | 15a16 |
| Wheat, northern | 1 25a1 30 | *Tallow.* | |
| —— western | 1 30a1 35 | American, lb. - | 6a7 |
| Rye - - | 70a72 | *Teas.* | |
| Corn, north yellow | 63a65 | Bohea, lb. - | 32a34 |
| Oats - - | 30a37 | Souchong - | 44a75 |
| Barley - | 80a | Hyson-skin - | 38a75 |
| Beans, 7 bushels | 7 00a8 00 | Young-Hyson - | 70a1 06 |
| *Hides.* | | Hyson - - | 85a1 12 |
| La Plata, lb. - | 15a16 | Gunpowder | 1 00a1 30 |
| S. A. horse, piece | 1 50a1 60 | Imperial - | 1 00a1 30 |
| *Hops.* | | *Tobacco.* | |
| First sort, lb. - | 9a | Richmond, lb. - | 3a6 |
| *Lumber.* | | Cuba - - | 14a25 |
| Boards, p. M. | 15 00a16 00 | *Wines.* | |
| Plank, pine, | 25 00a30 00 | Madeira, gal. | 1 25a3 50 |
| Scantling, pine | 15 00a16 00 | Port - - | 80a1 75 |
| Do oak | 20 00a25 00 | Teneriffe, L. P. | 90a1 25 |
| Shingles, bundle | 2 50a3 50 | *Wool.* | |
| Oak timber, sq. ft. | 20a25 | Merino, Am. fl. lb. | 50a60 |
| Hoops, per M. | 35 00a36 00 | —— pulled - | 50a60 |
| Staves, pipe | 48 00a50 00 | Common - | 35a40 |
| —— hhd. | 35 00a36 00 | Spinning - | 33a40 |
| —— bbl. | 28 00a30 00 | American Hatter's | 30a85 |

### BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

| | | | |
|---|---|---|---|
| *New-York.* | | Newark Ins. Comp'y | par |
| City Banks - - | par | Trenton Banking Co. | do |
| Except Franklin | broken | Rathway Far. & Mec. | do |
| Long-Island Bank | par | Salem Banking Co. | 1 1-2 |
| Dutchess County - | par | Monmouth - | broken |
| Lansingburgh - | par | Franklin - - | do |
| Bank of Albany* - | 1-4 | Hoboken - - | do |
| Albany State Bank* | do | Paterson - - | do |
| Other Albany Banks* | do | Protection & Lombard | do |
| Newburgh* - | do | Jersey City, - | do |
| Orange County - | do | State, Trenton - | do |
| Catskill - - | do | All others - | 1-2 a 3-8 |
| Farmer's, Troy* - | do | *Pennsylvania.* | |
| Other Troy Banks | do | Philadelphia Banks | 1-4 |
| Saratoga County - | do | York - - - | 1-2 |
| Mohawk - - | do | Chester County - | 3-8 |
| Utica - - | 1-2 | Delaware County | do |
| Geneva - - | do | Reading - - | do |
| Auburn - - | do | Pittsburgh - - | 1 |
| Ontario - - | do | Gettysburgh - | do |
| Central - - | do | Chambersburgh - | do |
| Chenango - - | do | Carlisle - - | do |
| Ithaca - - | do | Lancaster - - | do |
| Ogdensburgh - | do | Greensburgh - | do |
| Jefferson County - | do | Brownville - - | do |
| Wayne County - | do | Silver Lake - | 50 |
| Rochester - - | do | Others uncertain or broken | |
| Monroe County - | do | *Delaware.* | |
| Livingstou County | do | Banks of this state | 1-2 |
| Middle District | broken | *Maryland.* | |
| Columbia, Hudson | do | Baltimore Banks - | 3-8 |
| Greene County - | do | Somerset & Worc. | broken |
| Washington & Warren | do | Cumberland - | do |
| Plattsburgh - - | do | Princess Ann - | do |
| Niagara - - | do | Elkton - - | do |
| J. Barker's Exchange | do | All others - | 3-4 a 1 |
| *Maine.* | | *Dist. Columbia.* | |
| Bath - - | 1-2 | Bank of Columbia | uncer. |
| Waterville - | do | Alexandria Merch. | broken |
| Castine - | broken | Franklin - - | do |
| Wiscasset - - | do | All others - - | 3-4 |
| Kennebeck - - | do | *Virginia.* | |
| Passamaquoddy - | do | Banks of this state | 3-4 a 1 |
| Hallowell & Augusta | do | *N. & S. Carolina.* | |
| All others - - | 3-4 | Banks of these states | 1 a 2 |
| *New-Hampshire.* | | *Georgia.* | |
| Banks of this state | 3-8 | Banks of this state | 2 a 3 |
| *Vermont.* | | *Ohio.* | |
| Banks of this state | 3-8 | Chilicothe - - | 4a5 |
| *Massachusetts.* | | Marietta - - | do |
| Berkshire Bank | broken | Steubenville - | do |
| Essex, Salem - | do | Farmers & Mechanics | do |
| Farmer's, Belchertown | do | New-Lancaster - | do |
| All others - - | 3-8 | St. Clairsville - | do |
| *Connecticut.* | | Mount-Pleasant - | do |
| Norwich Bank - | par | Western Reserve | do |
| Eagle, New-Haven | broken | Columbus - - | do |
| Derby - - | do | Others uncertain or broken | |
| All others - - | 1-4 | *Miscellaneous.* | |
| *Rhode-Island.* | | New-Orleans Banks | 3 |
| Pawtucket - | broken | Michigan - - | 1 |
| All others - - | 3-8 | Detroit - - | broken |
| *New-Jersey.* | | Upper-Canada, York | 3 |
| State, Newark - | par | Kingston - | broken |
| Do. Elizabethtown | do | Quebec - - - | 3 |
| Do. New-Brunswick | do | Montreal - - | 2 |

* Bills of these Banks, $20 and upwards, par.


### SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

*Periodicals.*—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

### SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by

EDWARD VERNON,
*Agent A. S. S. Union, at their Depository in Utica, No. 187, Genesee street.*

*N. B.*—The "Teachers Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

*Dec.* 7, 1830. 49

### MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

### HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

### ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

*Utica, April* 6, 1830. 14

### MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

*The Pulmist, or Art to cure the Consumption*, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

### DR. ATTRIDGE'S TINCTURE, FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

### NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

*Utica, April* 6, 1830. M. HITCHCOCK.

### NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

*Utica, Jan.* 1, 1829. WILLIAM CLARKE.

### THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by *Nov.* 30, 1830. HASTINGS & TRACY.

### PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1330.

### REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

*Utica, June* 16, 1830. 24

### SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

*Utica, February*, 1830. 51

### DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

*July* 28, 1829. 30

### DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair